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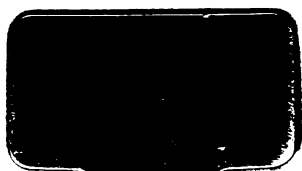
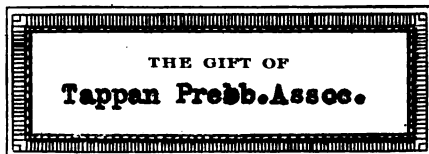
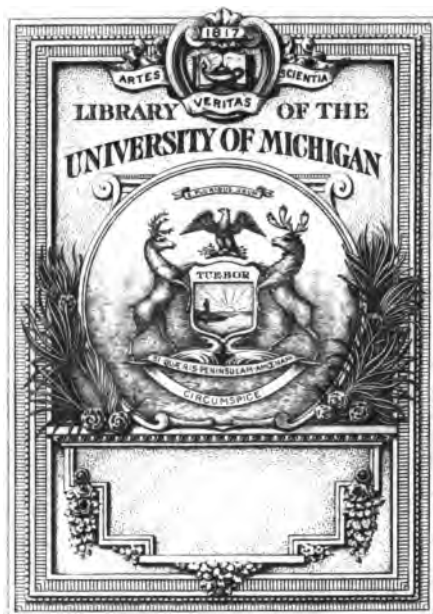
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OXFORD TRACTARIANISM,  
THE  
SCOTTISH EPISCOPAL COLLEGE,  
AND THE  
SCOTTISH EPISCOPAL CHURCH.

SUBSTANCE OF A SPEECH  
DELIVERED BEFORE THE PRESBYTERY OF PERTH, ON THE 30TH OF MARCH, 1842,

BY THE  
REV. ANDREW GRAY, A.M.  
MINISTER OF THE WEST CHURCH OF PERTH.

WITH AN APPENDIX.

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# S P E E C H,

&c.

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MODERATOR,

THE Overture which I am to propose for the adoption of this Presbytery, is in these words :

“ WHEREAS pretensions of a very exclusive and intolerant character, pointing against the established Church of Scotland, and such other Churches of Christ as are not constituted according to what is usually denominated the episcopal form of Church Government, and amounting to a denial that the said Churches are Churches of Christ at all, are put forward with extraordinary activity and zeal at the present day by many members and office-bearers of the Episcopal Churches :

“ WHEREAS great efforts appear to be making, by persons who have wealth and influence at their command, for the propagation of the principles on which these offensive pretensions are founded :

“ AND WHEREAS the Presbytery of Perth seem specially called on to look to this matter, in consequence of the reported intention to erect a College within their bounds, where the principles referred to will be taught :

“ It is therefore humbly overtured to the next General Assembly, to adopt such measures as to their wisdom shall seem meet, for providing the members of this Church with information suited to existing circumstances on the subject of her Scriptural constitution and apostolical authority ; and, particularly, for having all Students in Theology thoroughly trained in those principles of ecclesiastical Order and Government, which fortify and vindicate the cause of Presbyterianism against the overbearing and unworthy assumptions of its adversaries.”

It will not, I imagine, be seriously maintained, by any reflecting person, that one religious community can have nothing whatever to do with the tenets or proceedings of another. It is true, indeed, that no coercive interference with religious belief ought to be permitted ; and that the adherents of every ecclesiastical system are entitled to hold and advocate their own views, without authoritative challenge by those who cleave to a different church polity. But still we have to do with the doctrines entertained by other men, and with the mea-

asures they take to extend them. The duty we owe to *truth* forbids us to be indifferent to the state of human opinion, or to the changes it may undergo ; that duty requires us to mark the causes which are at work for affecting the religious sentiments of mankind, and to use all competent and appropriate means, according to the peculiar exigency of the time, in order that the claims of truth may be always considered and appreciated, and that the changes, which are produced on the religious views of men, may ever be in harmony with truth, and directly conducive to its advancement to that spiritual ascendancy in the world, to which the God of truth hath appointed it.

Let me not be here misunderstood. I ask not for Presbyterians what I do not most cordially concede to every other body of Christians. I think that Episcopalians, Independents, and Presbyterians ; Churchmen and Dissenters ; that all religious communities—have to do with each other ; are entitled, nay bound, to advert to each other's principles, and to keep an eye upon each other's position and movements. I believe that, without this mutual observation, the different branches of the Church of Christ must remain in ignorance of an important part of their duty ; and will be unable to contend, in the proper way and at the right time, for the faith once delivered to the saints. The mistakes, the errors, of a Christian Church, are always injurious to the cause of Him who is the Lord of all Christian believers ; and therefore does it fall to other Christian Churches to notice, and, if possible, to counteract them. The mere circumstance that an unscriptural tenet is held by a Church, though not propagated beyond the pale of the particular communion, is not devoid of interest to other Churches, nor can it be said to be a thing that in no way concerns them ; on the contrary, they have duties that flow from it. When the awakened spirit of proselytism brings forth that tenet from its comparative obscurity, and urges it on the acceptance of Christians at large, it is still more clear that an emergency has come, imposing special duties on other Churches of Christ. Some dogmas there are, too, which necessarily involve a direct and most cruel attack upon other

Churches by the Church that avows them—dogmas which go to wrest from the bodies assailed the comfort of fellowship with the Saviour, and of a share in new covenant blessings, and to rob them of the precious belief that they belong to the Israel of God.

Sir, it is in reference to a tenet of this latter kind that I am at present to engage the Presbytery's attention. I consider myself able to show that such a tenet is held by the Scottish Episcopal Church. Against that Church I do not, at this time, propose to substantiate any general charge of what is called Puseyism. That, I believe, it would not be difficult to do. It might be shown that their views of the sacraments correspond very closely with the views of the Oxford Tractarians. They contend for baptismal regeneration, in the strongest sense of the word; and they strenuously maintain that the character of a sacrifice, "a real and proper sacrifice," belongs to the Holy Supper of our Lord. They *permit* the use of the communion service of the Church of England; but "the authorized service" of their Canons, and that which *must* be used at the consecration of their Bishops, is the semi-Popish office, prepared under the auspices of Archbishop Laud, and attempted to be forced upon the Church of Scotland two hundred years ago, and which is known by the name of "the Scotch Communion Office."\* Their prevailing doctrines on the vital point of justification, on tradition, and the rule of faith, and on the power of absolution vested in the clergy, will be found to be much the same as those put forth by the Tractarian party; and along with the tenet of "an invisible place, to which the souls of men are conducted when they leave the body, there to remain in what is called an intermediate state, till the general resurrection," their authorities teach that "the Church upon earth, and the Church in Paradise, communicate together, by mutually praying for each other;" and that departed Christians require the prayers of Christians here, "because their present condition is imperfect, and, therefore, capable of improvement; and because they are to be judged at the

\* See Canon xxvi. in "the Code of Canons as Revised, Amended, and Enacted" in 1828.

last day, and will then stand in need of mercy.”\* But, as I have said, it is not my intention now to take so wide a range as would be necessary for establishing the charge, that the general theology of the Episcopal Church in Scotland is the same as that of the Oxford Divines. I take one point—a single tenet—and shall prove them to be perfectly at one as to it. The doctrine I fix upon is that which relates to the apostolical succession, and which affirms the necessity of that succession, *according to a particular and exclusive definition of it*, not merely to the *well-being*, but to the *being and essence* of a Christian Church. The doctrine is, that an apostolical succession, coming down the line of an uninterrupted prelacy, is so indispensable, that the body of professing Christians which cannot lay claim to it, is not a true Church. In other words, the doctrine is, that there can be no Church, no ministry, and no sacraments, where there is no diocesan Episcopacy. The doctrine is, not that Episcopacy is better, more Scriptural, than any other form of government, or that it is the only form that can warrantably be used; but that Episcopacy is that grand elemental principle in the constitution of any Church, which makes it a Church, which alone conveys to it the vital powers and privileges of a Church, and connects it with Christ and with the benefits of His mediation and sovereignty; and, consequently, that the Scottish Establishment, and such other communions as are non-episcopal in the diocesan sense,† are not churches of Christ, that the powers and privileges of a Church belong to none of them, and, for lack of Episcopacy, they are not a part of the mystical body of Christ.

That the doctrine now expressed is embraced in the system of the Oxford theologians, will be seen by the following quotations from the celebrated *Tracts for the Times*.

“It is not merely because Episcopacy is a better or more Scriptural form than Presbyterianism (true as this may be in itself), that Episcopalians are right and Presbyterians are wrong; but because the Presbyterian ministers have assumed a power which was never intrusted to them.

\* Catechisms of Bishops Skinner and Jolly, and Bishop Skinner's *Lectures on Lent*.

† While the Church of Scotland pretends not to a diocesan or prelatical episcopacy, she maintains that she has the episcopacy of Scripture. Her episcopacy is presbyterial, congregational, parochial.

They have presumed to exercise the power of ordination, and to perpetuate a succession of ministers, without having received a commission to do so. This is the plain fact that condemns them, and is a standing condemnation from which they cannot escape except by artifices of argument which will serve equally to protect the self-authorised teacher of religion.”—*Tract 7*, p. 2.

“Herein is the difference between the ministry of such persons as have received this commission from the bishop, and of those who have not received it;—that to the former Christ has promised that his presence shall remain. . . . But to those who have not received the commission our Lord has given no such promise. *A person not commissioned from the bishop may use the words of baptism, and sprinkle or bathe with the water on earth, but there is no promise from Christ that such a man shall admit souls to the kingdom of heaven.*”—“And as for the person himself who takes upon himself without warrant to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram, whose awful judgment you read of in the book of Numbers. (Compare Numbers xvi. with Jude 11.)”—*Tract 35*, pp. 2, 3.

“Why should we talk so much of an Establishment, and so little of an apostolical succession? Why should we not seriously endeavour to impress our people with this plain truth, that by separating themselves from our communion they separate themselves not only from a decent, orderly, useful society, but from THE ONLY CHURCH IN THIS REALM WHICH HAS A RIGHT TO BE QUITE SURE THAT SHE HAS THE LORD’S BODY TO GIVE TO HIS PEOPLE?” “Nor need any man be perplexed by the question, sure to be presently and confidently asked, ‘Do you then *unchurch* all the Presbyterians, all Christians who have no bishops?’” . . . “We are not judging others but deciding on our own conduct. We in England cannot communicate with Presbyterians, as neither can we with Roman Catholics, but we do not *therefore* exclude either from salvation.”

The Tract writer does not exclude us from salvation. How happens this? What follows will show.

“We are not to shrink from our deliberate views of truth and duty, because difficulties may be raised about the case of such persons, *any more than we should fear to maintain the paramount necessity of Christian belief, because SIMILAR difficulties may be raised about virtuous HEATHENS, JEWS, OR MAHOMETANS.*”—*Tract 4*, pp. 5, 6.

In another Tract, the case of Presbyterian Scotland and her children is thus disposed of.

“You say that my doctrine of the one Catholic Church in effect excludes dissenters, nay presbyterians, from salvation. Far from it.” . . .

“Was not *Israel* apostate from the days of Jeroboam? Yet were there not even in the reign of Ahab seven thousand souls who were ‘reserved’ an elect remnant? Does any churchman wish to place the presbyterians, where, as in Scotland, their form of Christianity is in occupation, in a worse condition under the gospel than Ephraim held under the law? Had not the ten tribes the schools of the prophets, and has not Scotland the word of God? Yet what would be thought of the Jew who had maintained that Jeroboam and his kingdom were in no guilt? And shall we, from a false charity, from a fear of condemning the elect seven thou-

sand, scruple to say that presbyterianism has severed itself from our temple privileges, and undervalue the line of Levi, and the house of Aaron?"—*Tract 47, p. 2.*

In this passage, Scotland is compared to the kingdom of the ten tribes, and the religion of Scotland to the apostacy produced by Jeroboam the son of Nebat. Presbyterianism and the worship of the golden calves are represented as alike adverse to the salvation of men's souls, and it is by the mercy of God that an "*elect remnant*" under both has been "*reserved.*" The same views are given in the following extract from the *Lyra Apostolica*.

"Oh rail not at our brethren of the North,  
Albeit *Samaria has her likeness there*;  
A self-formed priesthood, and THE CHURCH cast forth  
To the chill mountain air.  
"What though their fathers sinned and lost the grace  
Which seals the holy apostolic line?  
Christ's love o'erflows the bounds his prophets trace  
In his revealed design.  
"Israel had seers: to them the word is nigh;  
Shall not that word run forth, and gladness give  
To many a Shunamite, till in his eye  
The full ten thousand live?"

The "self-formed priesthood" of this versifier consists of the parochial ministers of Scotland; you yourself, Moderator, and the brethren of this Presbytery belong to it; and the only Church he can discover on this side of the border is the Episcopal communion, which, in our unhappy country, has been "cast forth to the chill mountain air"! There is mercy for a remnant of us, he says; but the hope of even that entirely rests upon his assumption (of the correctness of which, I am afraid, we cannot be "quite sure") that "Christ's love o'erflows the bounds his prophets trace in his revealed design," which probably means that the blessing of salvation is, in some way to us undivulged and unknown, derivable from Christ by those who are not within the pale of his covenant.

We Scotch Presbyterians are likened to apostate Israel; hear now what is said of antichristian Rome.

"Why should the corruptions of Rome lead us to deny her *divine privileges*, when even the idolatry of Judah did not forfeit hers, annul her temple service, or level her to *Israel*?"—*Tract 47, p. 4.*

There is no ambiguity here. It must not be thought that the Popish Church has sunk to so low a level as a church of Presbyterians. Rome, with all her corruptions, is only idolatrous Judah ; but Scotland is idolatrous, schismatical, and apostate Israel.

"Christ hath appointed THE CHURCH as *the only way* unto eternal life. . . . Christ never appointed two ways to heaven ; nor did he build a Church to save some, and make *another institution* for other men's salvation. 'There is no other name under heaven given unto men whereby we must be saved but the name of Jesus,' and that is no otherwise given under heaven than in THE CHURCH."—*Tract 51, p. 12.*

In connection with this extract let it be kept in mind that by "the Church" these writers uniformly mean *the Episcopal communion*. The device of an "elect remnant," a "reserved seven thousand," of Dissenters and Presbyterians, to whom salvation will be extended, is here boldly flung away, and Episcopacy is declared to be the only road to heaven.

In that part of the Tracts called "Records of the Church," No. xxv, consisting of extracts from Vincenius of Lerius, with notes by the translator, at pp. 2, 3, there occurs the following note.

"Do not we hover about our ancient home, the home of Cyprian and Athanasius, without the heart to take up our abode in it, yet afraid to quit the sight of it—boasting of our Episcopacy, yet unwilling to condemn separatism—claiming a descent from the apostles, yet doubting of the gifts attending it, and trying to extend the limits of the Church for the admission of Wesleyans and Presbyterians, while we profess to be exclusively primitive? *Alas, is not this to witness against ourselves, like coward sinners who hope to serve the world without giving up God's service?*"\*

So much for the Oxford Tracts. My next authority shall be Dr. Hook, the Vicar of Leeds, and one of her Majesty's Chaplains. This gentleman, it will be recollected, preached a sermon before the Queen, nearly four years ago, on the subject of the Church. The sermon made considerable noise, and I shall read a few passages from the twenty-ninth edition of it.

"If the mere fact that a religious society is established by the civil government, be sufficient to claim for it our adhesion, see what the con-

\* "The Reformed Church of England has given birth to two martyrs, an archbishop and a king ; and both these blessed saints died for Episcopacy. But was it for a form, or a point of discipline, that they resisted thus unto death? Surely not."—"When they contended for Episcopacy as one of the essentials of religion, *they no more regarded it as an external and a form, than they regarded Christ's death upon the cross as an external and a form.*"—*Froude's Remains*, vol. iii. p. 40.

sequence must be ; we should be obliged, on such principles, to become Presbyterians in Scotland and Holland, Papists in France and Italy ; nay, in some parts of the world, worshippers of the Mosque, and votaries of Brahma ! whereas the consistent Protestant could not, of course, conform to the established *Church* in France or Italy, until *those Churches* have undergone a thorough reformation ; the consistent English Churchman cannot conform to the *Presbyterian establishment* in Scotland, but in that part of the island attends the services of the Scottish Episcopal *Church*, which though at one time established, was, at the revolution in 1688, from political considerations, deprived of its endowments, which were then given to the *community of Presbyterians*, which has there become the established *religion*.”—P. 4.

It will be seen that in this quotation Dr. Hook mentions the Church of Scotland three times, but never by that, her proper, and legally ratified name. Not for the world would Dr. Hook call us a Church. We are “the Presbyterian establishment,” “the community of Presbyterians,” “the established religion.” Wherever he finds episcopacy, he finds a Church ; but nowhere besides. Hence it is that, when he casts his eye on the Popish establishments of Italy and France, he salutes them as Churches again and again ; and the Episcopal body in Scotland he at once recognises as “the Scottish Episcopal Church ;” but, when our Presbyterian Church comes in his way, with singular politeness and charity he puts her, under the designation of “the community of Presbyterians,” into the same category as the “worshippers of the Mosque,” and the “votaries of Brahma !”\*

“When the United States of America were English colonies, the English Church was there established : at the revolution, the State was destroyed, Monarchy has there ceased to exist ; but *the Church*, though depressed for a time, remained uninjured : so that there—among the American republicans—under the superintendence of no fewer than sixteen bishops, you will find her sacraments and ordinances administered,

\* The following specimen of Tractarian phraseology occurs in the letter of “An English Churchman,” dated February 11, addressed to the *London Evening Mail* :—“This principle is applicable not only to our own Church, and to the Establishment of Scotland, and to the Churches of France, and Rome, and Greece, but to the ‘national religions’ of Turkey and China.” From this passage, along with Dr. Hook’s discourse, and some preceding extracts, the following lists are deduced, which Dr. Hook and his friends can easily extend.

Churches of Christ.	{ Church of France,
	” of Italy,
	” of England,
	” of Rome,
	” of Greece,
	” in Scotland,
” in America.	

Not Churches of Christ.	{ “Worshippers of the Mosque.”
	” “Votaries of Brahma.”
	” “National Religion of China.”
	” “Community of Presbyterians.”
	” “Wesleyans.”
	” “Jews.”
” “Virtuous heathens.”	



and all her ritual and liturgical services administered, with not less of piety, zeal, and solemnity than here in England ; there you may see *the Church*, like an oasis in the desert, blessed by the dews of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, *if it were not for her*, nothing but the *extremes of infidelity and fanaticism would prevail*."—P. 5.

The Protestant Episcopalians are, it thus appears, the only Church in America. They are there, "like an oasis in the desert"! Let them depart, and there might remain, perhaps, a "community of Presbyterians," and several "communities" of Christians besides ; but *the Church* would not remain ; and, the "oasis" gone, unbroken sterility would reign over the vast American wilderness ! Dr. Hook is mistaken. He has forgot that there are Popish as well as Protestant Episcopalians in America. There would be *a Church* after all. There would still be an "oasis."

"We say not that other *denominations* of Christians are cast out from the mercy of God through the Saviour, because they belong not to *the Church* ; all that we say is, that it *does not follow that these concessions must render void the divine appointment of the Church*, the divine command to all nations, and of course to all mankind, to be united with it, or the scriptural evidence for episcopacy as the divinely sanctioned organization of its ministry."—P. 11.

Here we are told that "the Church" is confined to one "denomination," namely, the Episcopal ; and while it is admitted that "the mercy of God through the Saviour" may reach other denominations, a caveat is entered against the inference that these other denominations are therefore a part of the Church, and included within her pale, because that would be to make "void the Divine appointment of the Church."

"Let us ever remember, that the *primary object* for which *the Church* was instituted by Christ, its Author and Finisher, and for which the apostolical succession of its ministers was established, . . . . *was and is*, to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit to the believer's soul. *In THE CHURCH it is*, that the appointed means are to be found by which that mysterious union with Christ is promoted, in which our spiritual life consists,—*in HER it is*, that the third Person of the Blessed Trinity abideth for ever, gradually to change the heart of sinful man, and to make that flesh which he finds stone,—gradually to prepare us for heaven, while our ascended Saviour is preparing heaven for us."—P. 11.

These sentiments, Moderator, which, by the exclusive claim they put forward in behalf of Episcopacy, do deny

that our Presbyterian ordinances are capable of conveying the "saving merits of the atoning blood of the Lamb of God," and that our Scottish Church enjoys the presence and grace of the Holy Spirit—these intensely bigotted sentiments were publicly addressed to her who is Scotland's sovereign, as well as the sovereign of England, and whose first official act, on her accession to the throne, was to swear to maintain the rights and liberties of the Church of Scotland!

I shall next make some quotations from the *British Critic*, a quarterly journal, which is one of the chief organs of the party. In the number of that Review for July, 1840, there appeared an able article on the great question which now divides our Church. It is from that article that my extracts shall be given. The Reviewer takes a calm, and remarkably intelligent view of our dispute; he generally weighs our arguments with fairness, and often acknowledges their force; but then it is a settled point with him—a point, not so much of opinion, as of confident faith—that we are not a Church of Christ. Like Dr. Hook, he takes most scrupulous care never to call us a Church; and, as the article is long, and he has continual occasion to mention us, he imagines that he saves his consistency, and, at the same time, avoids such inconvenient circumlocutions as "the community of Presbyterians," by naming us "*the Kirk*." There are some of the Tractarians, who are rather less particular; and who hold that, by an admissible impropriety of speech, Presbyterians may at times be spoken of as a Church. They defend themselves by saying that we may, and often do, call the picture of a man by the name of the man whom it represents, and the likeness of a thing by the name of the thing which it resembles; that, if we saw Dr. Pusey's portrait, we should call it Dr. Pusey, and, if we saw a drawing of the Tower of London, we should call it the Tower of London, while, of course, our meaning was not, in the one case, that it was really that eminent divine, or, in the other, that it was really the ancient fortress of the capital; and that they may, therefore, in like manner, by a sort of figure of speech, call the Scottish Establishment a Church, without compromising their belief that it is not *truly* a

Church, or meaning more than that the Scottish nation have taken it for one, that it stands in the place of one, and that it is, so to speak, an imitation-church. It cannot be denied, however, that such latitude of language seems a little perilous; and that there is a risk of being thought to recognise the catholicity of Presbyterianism, when that recognition is far from being intended. The Reviewer in the *British Critic* did well to resolve not to run the risk, and he wisely abstains altogether from applying the term Church to Scottish Presbyterians. But whether his excellent resolution may not, at least in this end of the island, be partially defeated by his adoption of the substitute "*Kirk*," which is a good Scottish word, signifying *Church*, I cannot pretend to decide. The following is from page 24 of the Review:—

—"there is 'his' (Mr. Dunlop's) 'undoubted earnestness, his unbending principle,' and there is a zeal for the liberty and the principles of *his Kirk*, which we would wish to see imitated by those laymen both in England and Scotland, *whose blessing it is to belong to the Church*. But turning to the leading ministers, we are able to feel with them yet more sympathy, and we delight to acknowledge it. We love to distinguish between the system and the men who are *its victims*. The more deeply we are convinced that *the Kirk* is tainted with schism, *founded on rebellion against the most sacred ordinances of God*, both in things temporal and spiritual, and destined in the end to illustrate that sentence, 'Every tree which my Heavenly Father hath not planted shall be rooted up,' the more do we rejoice to bear testimony to the courage, simplicity, and godly sincerity of those 'seven thousand' who are in it, but not of it, and upon whom the virtues stored in *that Church*, from which they are unconsciously separated, have, by the liberal mercy of God, abundantly overflowed."

Again at page 39:

"What proof can *the Kirk* give that they are a Church at all? Only this, that in 1638 their fathers threw off the yoke of the successors of the apostles much more violently and indecently than the Strathbogie incumbents have broken theirs;" &c.

And at page 50:

"'I do not expect,' he (Dr. Chalmers) says, 'your complacency or your acceptance, for any of the peculiarities of our Presbyterian Establishment in Scotland.' But he did expect, and he cannot fail to find, our sympathy in behalf of the independence of the Church, and if of *the Church* then of *the Kirk* also; for the legislature, which, at the Union, for political purposes, and *very unjustifiably*, admitted *the Kirk to be*, within the borders of Scotland, *a Church*, as if the Kingdom of Christ had been territorial, is bound to deal with her within that border as if she were one."

Also at page 56 :

"We bid farewell to Mr. Tait, with a feeling of sincere thankfulness to that God, who has not left destitute the society to which he belongs, *and which we cannot but fear is of the earth earthy*, of a portion even of those graces which are most opposite to its natural temper. May he be led to follow out to their consequences his own views !"

Finally at page 79 :

"*Never of course, ought England to have incorporated herself, whatever were the political advantages of an union, with a nation where the Catholic Church was not recognized.* Much less should she have bound herself, by the Act of Union, to maintain *in her stead a sect of human origin* ; to suffer her monarchs at their coronation to swear to maintain inviolate an institution unsanctioned by Him from whom on that day they receive their crown. To consent to such regulations as 'a fundamental and essential condition of the union, without any alteration thereof, or derogation thereto, in any sort, for ever,' was, we fear, too much like a deliberate preference of earthly policy to the law of God."

I shall next read an extract from the Rev. Mr. Palmer's *Treatise on the Church of Christ*. There is a clergyman of this name at Oxford, who has recently distinguished himself by a furious, and, indeed, since the Council of Trent, an unexampled discharge of anathemas against Dissenters, Presbyterians, and Church of England Evangelicals ; but the author of the *Treatise on the Church of Christ*, though also of Oxford, and of the same party, is a different person, of greater ability and learning, I believe, and also of higher standing in the Church.\* In the tenth chapter of the second part of his work, which chapter bears the title, "On the Reformation and Schisms in Scotland," Mr. Palmer says—

"I am now to speak of the Presbyterian societies in Scotland, and examine their claim to be considered a part of the Christian Church."

"It would be a great mistake to suppose that the question between the *Presbyterians* and the *Church* was merely a dispute on Church government : it was concerning the most vital principles of church unity and authority. The presbyterians were innovators who separated themselves from the church, because they judged episcopacy anti-christian, and thus condemned the church universal in all past ages. Their *opinion* was erroneous, but had it merely extended to a preference for the presbyterian form, it might have been in some degree tolerated : it would not have cut them off from the Church of Christ : but it was the exaggeration of their opinion : their *separation* for the sake of this opinion, their actual rejection of the authority and communion of the existing successors of the apostles in Scotland, and therefore of the universal church in all ages, that *marks them out as schismatics* ; and all the temporal

\* Palmer's *Treatise* is a great authority with Mr. Gladstone in his book on *The State, in its Relations with the Church*.

enactments and powers of the whole world could not cure this fault, *nor render them a portion of the church of Christ.* . . . . With regard to all the other sects in Scotland, which have seceded from the Presbyterian community, such as Glassites, Sandemanians, Seceders, Burghers, Antiburghers, Constitutional Associate Presbytery, Relief Kirk, Scottish Baptists, Bereans, Independents, &c.; the same observations apply to them all. Their predecessors, the Presbyterians, voluntarily separated themselves from the Catholic Church of Christ, and they in departing from the presbyterian communion have not yet returned to that of the true church. *Consequently they form no part of the Church of Christ."*

The last illustration that I shall give of the Oxford party's views respecting us, is from certain proceedings of the London Society for Promoting Christian Knowledge. This Society is said to be probably the most important and influential religious association in England, comprising, among its members and supporters, all the bishops, nearly all the clergy, together with about an equal number of the laity. About the beginning of 1838, it was proposed to confer a complimentary privilege upon the Bishops of the Scottish Episcopal Church, and a notice of motion, embodying the necessary alteration in the Society's rules, was given accordingly. The Rev. Mr. Dodsworth objected to the terms of the alteration contained in the notice, because the words were "the Bishops of *the Episcopal Church of Scotland*," and said that they should have run "the Bishops of *the Church in Scotland*." At the subsequent meeting, when the motion was to be disposed of, the language was varied by the mover, and the title then offered to the approval and adoption of the Society was, "the *Protestant* Bishops of *the Church in Scotland*." The qualifying word "Episcopal," which, so long as it was used, implied the existence in Scotland of a Non-Episcopal Church, was dropt in conformity with the wish of Mr. Dodsworth. The doctrine being, that the Episcopal body was the only Church, there was no need for describing the Church as Episcopal. The word was superfluous. But while the Presbyterians were thus brought down to their proper level, there was another class of persons to whom justice had to be done. These were that part of the Episcopalian denomination which was subject to the power of the Pope. The Popish section of "*the Church in Scotland*" had its bishops too. This had been forgotten, appa-

rently, in former times when it was usual to say, "*the Bishops of the Scottish Episcopal Church*;" but surely no more fitting occasion could have been found for correcting the error, and recognising the catholicity of the Popish Episcopalians, than when disowning and casting off the schismatical Presbyterians; and, therefore, when "Episcopal" was struck out of one part of the title, "Protestant" was introduced into another, and it was made to stand in the motion, "*the Protestant Bishops of the Church in Scotland.*" Some fault was found, however, with the treatment thus given to the Scottish Establishment, and this brought out the Oxford men, of whose remarks I shall read a few specimens as reported in the *Record* newspaper.

"The Rev. W. Dodsworth (we understood to say) did not think there would be any reflection if Dr. Short's words were adopted. (Dr. S. was the mover.) *He considered that it was merely accidental that Presbyterianism had been established in Scotland, and that this BOARD OUGHT NOT TO RECOGNIZE THAT COMMUNITY AS A CHURCH.*

"The Rev. R. W. Whiteford observed, that the precedent in the rules for District Committees had been brought forward; but was it competent for them to use the precedent of their past act, if that act was in its nature evil? *There was only one true Church. By their creed they confessed that they believed in one Holy Catholic Church, and they could not give up that article of their belief.* They were indeed bound to submit to the decree of the State; but they were not bound to speak their words. 'They must obey God rather than man.' The State could not make a Church; *it had indeed established the Presbyterians in the Churches in Scotland.* To this, therefore, we patiently submit, waiting God's time.

"The Rev. S. C. Wilks said, he understood the object of the motion to be to unchurch the Church of Scotland. (No, no.) If told distinctly that the carrying of the resolution was not intended to unchurch any of the Protestant Churches, he would not oppose it.

"The Rev. Dr. Short would distinctly state that, as far as he was concerned, such an idea as that of *unchurching any Church*, had never entered his head, and he would contend that it was not implied by the words of the Resolution.

"Rochfort Clarke, Esq. said, that when Dr. Short had stated that it was far from his mind to unchurch any Church, some members cheered him, who he thought meant very differently from Dr. Short. *They meant that they should not unchurch any Church, because they did not admit the Presbyterian to be any part of the Church.* He therefore wished to ask Dr. Short what he would no doubt readily answer, *whether he considered the Presbyterians of Scotland to be a Church?*

"The Rev. Dr. Short said that he could not admit Mr. Clarke's right to put that question, *and he must decline answering it.*

"A member said that great anxiety had been shown to avoid giving offence to Presbyterians; he thought that the same anxiety should be

shown not to offend Churchmen, *as some thought with him that if the amendment were adopted, they might as well blot the words out of the creed, 'one catholic and apostolic Church.'*

"Mr. Cooper's amendment was then put, and after the chairman had counted the hands twice, a division took place, when there appeared, *for the amendment 34, and AGAINST it 36.*

"Thereafter the original resolution, *as proposed by Dr. Short,* was put and carried."

I understand that, at a subsequent meeting of this Society, the Bishop of London interfered, and effected a compromise between the two sides, by inducing them to agree to alter the words of the motion, *so as to imply no opinion about us, either way, whether we are a Church or not.*

Such, then, is the light in which, following out their principles to their just conclusions, the Tractarians of England regard all bodies of Christians which are non-episcopal, in their sense of the word. Such are the exclusive and unbrotherly views of a most numerous, active, and powerful party—of a party which seems only in the youth of its career, but which, nevertheless, has already secured the advocacy of nearly half the press of England, with the *Quarterly Review* and the formidable *Times* at its head—which, as we have seen, is boldly urging its narrow dogmas upon the adoption of the Monarch—and which, as Irish Presbyterians can testify, is even telling upon the legislation of the empire.

But are these the views of the Scottish Episcopal Church? I believe that they are. I think it can be proved. I am persuaded that it can be clearly shown that the *unchurching* tenets which are held by a party, great and influential indeed, yet still no more than a party, in the Church of England, are the prevailing, the all but universally received, opinions in the Scottish Episcopal Church. It does, moreover, appear to me that we are at present especially called to attend to this fact, if fact it be, by the circumstance of the project for rearing among us a Scottish Episcopal College. I cordially admitted to the Presbytery before, and I repeat it now, that the right of establishing a College is as free and full in the case of Episcopalians, as it is in the case of ourselves, or of any other denomination of Christians. They are entitled to propagate, and to create institutions

for propagating, their own views, whatever these may be. To say that their views are exclusive and intolerant, and that they deny the Christian standing and ecclesiastical character of their brethren, and refuse them a share of the benefits of Christ's covenant, were nothing to the purpose as a reason for abridging their liberty. But, while that is true, it does not at all follow—if such can be shown to be their views—that we are not entitled and required to take steps for defending ourselves, when we see that means are preparing on their part for more active and determined aggression. Aggression, I say; for there can be no doubt that the simple promulgation of the sentiments which have been quoted from the Oxford divines is essentially of the nature of an assault upon Churches which are not Episcopal; and much more so is any scheme which is calculated to promulgate them with increased power, and on a more extended scale. I therefore most confidently submit that it is fitting and seasonable, in the existing juncture of affairs, to adduce the evidence which, in my opinion, proves what I have affirmed of Scottish Episcopacy, and connects the proposed Episcopal College with the exclusive and mischievous ecclesiastical theory embraced in the system of the Oxford divines. It is proper to do so on another ground. Sir, it is well known that Presbyterians in this neighbourhood have been extensively applied to for their contributions and their support to the College; members and even office-bearers of our own Church have been engaged as committee-men in order to its advancement; magistrates and ex-magistrates who are of our communion, and some of whom are elders in our congregations, and occasionally sit as members of this Presbytery, have been solicited and prevailed upon to patronize it. And, Sir, these gentlemen were never told that the religious system of the College would embrace the principle that they are not members nor office-bearers of a *Church*, albeit members and office-bearers of an *Establishment*—that those of them who are elders are usurpers of ecclesiastical authority, and invaders of the function they pretend to exercise—and that the very baptism they have received is truly no baptism at all! I think, then, it is high time that we ourselves should let them know this,



and, in case they should be slow to believe what must sound so strangely and harshly in their ears, that we should bring proof of the fact that cannot be gainsaid.

In the course of last autumn a report had been circulated that the College was to be a Tractarian or "Puseyite" institution, so far as religion was concerned. This report was deemed injurious to the prospects of the College, and the friends of Episcopacy took, in consequence, some notice of it. I have seen three letters on the subject which were inserted in the newspapers, one of them without a name, and the other two by clergymen of the Scottish Episcopal Church. In none of these letters was the report dealt with in a satisfactory way. In none of them was there a disclaimer of the obnoxious tenet which places Presbyterians and Dissenters beyond the pale of Christ's visible Church. True it is that the charge in the report was general, but a general charge is sometimes most effectually put down by an answer that is particular and specific. In the anonymous letter, which appeared in our local organ of the Episcopal party, there was not only no denial of the doctrine of exclusion, but there was what was very much like glorying in it. Dr. Pusey, Dr. Hook, and the *Tracts for the Times*, were extolled to the skies; our friends of the Episcopal persuasion were styled "the Church of Christ in Scotland;" and Bishop Walker was mentioned as "the late venerable and pious Primate of all Scotland."\* The letters of the Clergymen were, of course, more cautiously expressed. But that is all that can be said of them. They contained nothing to show that the rumour, which had caused them to be written, was unfounded. All the length that the Rev. Mr. Lendrum,

\* This letter appeared in the *Perthshire Constitutional* towards the end of October last. It is dated at London, and contains the following remarkable tribute to the Scottish Episcopal Church as the source of the Oxford "Revival":—"Dr. Pusey and his illustrious friends have been, under God, eminent instruments in reviving the ancient Catholic doctrines of the Church in England. But they have taught nothing new, they have only drawn men's minds to doctrines embodied in the Prayer Book, and which have been taught in the Church in Scotland since her foundation. *This revival may peradventure be traced to the year 1825, when Dr. Luscombe was consecrated a Bishop for the Continent, by the late Primate Bishop Gleig at Stirling. Dr. Hook, better known, perhaps, as 'the Vicar of Leeds', went down to Stirling and preached the Consecration Sermon, and there caught that fire, which has since issued with such power and vigour from Oxford, from that distressed and persecuted Church which has burnt so long in the wilderness, nec tamen consumebatur.*"

in his letter to the *Perthshire Advertiser*, dated September 25th, could go, was to give us the very ambiguous denial that the teachers of the College would be "Puseyites any farther than the sentiments of Pusey are in accordance with the doctrines of the Church of England," while he said nothing as to what, in his opinion, any of these doctrines were; and there was, besides, the somewhat suspicious circumstance that his manner of employing the word "Church" was in conformity with the strictest Oxford rules. Mr. Ramsay of Edinburgh, who is the other clergyman, uses language which is pretty strong, but to me at least he seems not a whit more explicit. The following is his letter:—

*"To the Editor of the Witness."*

"Sir—I trust to your candour and fair dealing for insertion of a few words in reply to a paragraph which was copied from the *Dundee Warder* in your paper of October 20th, and headed, 'Puseyite College at Perth.' I can assure you that all such expressions as 'Puseyism in its rankest form,' 'Popery under the guise of Episcopacy,' &c. are unfair and ungenerous, when used in reference to this institution. The proposed College (if set on foot) will attempt no more than is claimed for every religious denomination in the United Kingdom, viz. the education of youth for the ministry, or for the general business of life, according to its own religious principles. Of this attempt no member of *the establishment* need feel any jealousy. The government of the proposed College will be vested in the Bishops, and no authority will be acknowledged, no principles recognized, except those of the Thirty-nine Articles, the Formularies, and Homilies, of *the Church of England*. By these, and not by the views and opinions of individual divines, must the proposed institution be regulated.—I am, Sir, your obedient servant,

"E. B. RAMSAY,

"11, Ainslie Place, Edinburgh,  
"26th October, 1841."

"Presbyter of the Scot. Ep. Church."

Mr. Ramsay, it is alleged, is one of those gentlemen to whom the merit of projecting the College belongs,\* and, if that is the case, he must be considered as a high authority in all that relates to it. It is, then, a serious matter, and has no light bearing upon this argument, when we find Mr. Ramsay shrinking from a fair encounter with the difficulty to which the charge against the College gave rise. Obviously he does not meet it by stating that "no authority will be acknowledged, no principles recognized, except those of the Thirty-nine

\* "They (the projectors of the College) as has been frequently stated, were Mr. (W. E.) Gladstone, Mr. Hope, and the Rev. E. B. Ramsay, of St. John's Church, Edinburgh."—*Perthshire Constitutional*, 27th October, 1841.

Articles, the Formularies, and Homilies of the Church of England," because conflicting and opposite opinions exist, within the Church of England, as to whether the tenets of the Oxford party are, or are not, in accordance with the principles of her standards and constitution. A less sophistical, and a more conclusive, course would have been to fix upon a point or two, to take some cardinal dogma of the Oxford scheme—that one, for example, which strips our Establishment of the character of a Church, and her ministers of the character of ambassadors for Christ, and likens Scotland to "Samaria"—and to assure us that the College would repudiate *it*, and that the Bishops would tolerate no such bigotry. Even had Mr. Ramsay dropt a hint that he himself does not hold that sentiment, had he, by the mere phraseology of his letter, indicated the belief of his own mind that the "Establishment" here is a Church, as he *has done* in regard to the Establishment across the border,—had he done this, and done no more than this, it would have been something; it would have shown that there is at least one individual, having influence in connection with the College, who is untainted by one of the most pernicious errors of that Anti-Protestant, Romanising school, which is corrupting and destroying the religious life of England. Mr. Ramsay, however, did not do this; and, whatever the end which his letter may have served, it certainly furnished no ground whatever for disbelieving the report which it seems to have been designed to counteract.

The next thing to be noticed in the history of the College is deserving of peculiar attention. I refer to the publication of an address concerning it by the prelates of the Scottish Episcopal Church. The address begins thus, "To all members of *the Reformed Catholic Church*, the Bishops in Scotland greeting;" and in the body of it, the expression occurs, "We, *the Bishops of the REFORMED CATHOLIC CHURCH IN SCOTLAND*." Now the meaning of the first of these clauses is indeterminate. Whatever may have been the intention of its authors, it *may* denote all Protestants who truly hold the Head, and profess the gospel, when it speaks of "the Reformed Catholic Church." But if the meaning of the first

clause be indeterminate, not so is the meaning of the second. *It* tells us explicitly, that "the Reformed Catholic Church in Scotland" is that religious body which is governed by the bishops subscribing the Address. Bishops Skinner, Torry, Low, Russell, Moir, and Terrot, announce themselves as "the bishops of the Reformed Catholic Church in Scotland;" and that is a plain declaration that "The Reformed Catholic Church in Scotland" *consists* of "The Scottish Episcopal Church." The inference is, that the Presbyterians of Scotland, and the Protestant clergy, whether established or dissenting, are not embraced in the "Reformed Catholic Church," that is to say, are not members of the visible body of Christ.

The address containing these remarkable claims naturally created a strong sensation. It did not rest on anonymous authority; it did not proclaim the opinion of an individual clergyman, or of a number of clergymen temporarily associated: it bore the signatures of the heads of the Episcopal communion; it was subscribed by the whole of the Scottish Episcopal bench! It was a new name that they assumed in it. It was a name unknown to their canons, and a name that could not have been assumed without a reason. What could the reason be? It was a name that *unchurched* their brethren of other communions. Could the reason, then, really be, that the bishops held Christ's Church to be confined to Episcopalians? It had been assumed, too, at an ominous time—at the very time when a powerful party in England were crying up Episcopacy as of the essence of a church, and telling our Queen to her face that the Scottish Establishment was not a church—was merely a "community of Presbyterians"! Was it possible that the key to their conduct was, that the bishops had always cherished exclusive pretensions for their sect as "the Reformed Catholic Church in Scotland," and were now emboldened by the language, the waxing strength, and the expected aid, of Tractarianism, to bring their pretensions prominently forward? Two excellent men—a clergyman and a layman of their own body—were so deeply concerned by the phraseology of the address, that they publicly challenged it in the following letters:—

*"To the Editor of the Edinburgh Advertiser.*

"Sir—I have this day received some papers relative to an Episcopal College to be founded in Scotland. With regard to the desirableness of such an institution, if conducted on right principles, I do not suppose there can be two opinions; and, as an Episcopalian, it has my hearty approbation.

But one of the papers alluded to, a Synodal letter, signed by all the six bishops of the Scottish Episcopal Communion, *is calculated to awaken serious doubts with respect to the real design of the College, and the kind of theological instruction it is intended to communicate.* It is addressed "To all faithful members of the Reformed Catholic Church," and another paragraph commences with the words, "Now we the Bishops of the Reformed Catholic Church in Scotland, in Synod assembled," &c. It is much to be deplored that such a deviation from the terms of the Canons of our Church should have been adopted. We are members of the "Scottish Episcopal Church," and not of the "Reformed Catholic Church." The latter is *a new and unauthorized title, evidently levelled with an exclusive feeling against our Sister Scottish Church.*

"It cannot be concealed that such a phraseology, used for the first time by the Scottish bishops in the ominous days in which we live, may well excite feelings of deep anxiety as to the issue, and, taking it in connection with the proposed foundation of a Theological Seminary, *I feel constrained to declare that I have no guarantee that the latter shall be conducted on sound Protestant principles.*

"As the Synodal Letter is addressed to all members of our communion, a layman may be permitted, without being guilty of presumption, to express his sentiments. I trust that I shall not stand alone in the performance of this duty, for such I consider it on the present occasion.—I am, Sir, your obedient servant,

"ROBERT K. GREVILLE, LL.D."

"George Square, December 30, 1841."

*"To the Editor of the North British Advertiser.*

4, Bruntsfield Place, January 7th, 1842.

"Sir—In your paper of the 18th ultimo, there appeared an advertisement respecting a College proposed to be founded in connection with the Scottish Episcopal Church.

"Circumstances of a private nature have hitherto prevented me from noticing that advertisement.

"Now, however, I feel compelled to refer to it, though with extreme reluctance and pain.

"I have nothing to say regarding the special object put forth in the advertisement. My present business is with the recommendatory letter it contains; that letter professes to be written by 'the Bishops of the Reformed Catholic Church in Scotland.' Now, Sir, I beg most respectfully, but firmly, to protest against the assumption of this title by any member or members of the 'Scottish Episcopal Church.' The canons to which I have promised obedience are the canons of the 'Scottish Episcopal Church,' not of the 'Reformed Catholic Church in Scotland,' and there is not one of these which authorizes any change in the designation of our communion. This alteration has been made, therefore, without competent authority; while, at the same time, *it seems to aim a blow*

against multitudes in this country, who, though not *Episcopalians*, belong nevertheless to 'reformed' churches, and are in the best sense of the term members of the 'Catholic Church.'

"I hesitate not to add that, by God's help, I shall to the last oppose the adoption of any such title, on this or any other occasion.—I am, Sir, yours, &c. "D. T. K. DRUMMOND."

These are letters that were entitled to some regard. They did not proceed from jealous Presbyterians, but from distinguished members of the Episcopal Church itself. How, then, have they been answered? So far as I know, there have been two replies and two disclaimers for the vindication of the college. The replies are by "A Layman of the Reformed Catholic Church," who answered Dr. Greville in the *Edinburgh Advertiser*, and who left his address with the editor; and by the Rev. David Aitchison, of Glasgow, who answered Mr. Drummond in the *Conservative Journal*. A single extract from each of these replies will suffice to explain their character, and to show how far they were fitted to remove the objections of Dr. Greville and Mr. Drummond.

"As to 'sisterhood,' says the Layman, "I never understood that the Presbyterian Establishment insisted upon that endearing tie. When it does, there will be time enough to adjust the terms of family relationship; but why, because *its members stand not upon Catholicity, we likewise should be forced to abandon our connection with the great Apostolic body*, of which we are a living branch, or to reject its name, is a riddle which I leave such scrupulous objectors as Dr. Greville to solve."

It is impossible not to admire the ingenuity of this Layman, who gets rid of the odium of unchurching Presbyterians by the excellent device of representing that they "*stand not upon Catholicity*," and so do not pretend to belong to "the great Apostolic body." What harm can there be in saying of Presbyterians what they say of themselves? Pity it is that so much ingenuity should be thrown away for want of its being true that we do not "*stand upon Catholicity*"! Mr. Aitchison says—

. . . . "I do challenge Mr. Drummond, and the *Globe* newspaper, and all the Scottish Presbyterian ministers to boot, to prove the validity of Scottish Presbyterian orders and sacraments, by what lawful calling they do minister in holy things, and from what lawful authority that calling was derived. I do challenge them, one and all, to prove from Holy Scripture, that the *Scottish Presbyterian Establishment* set up after the revolution of 1688 through the agency of a lawless and

tumultuary multitude, *has any just title to be recognized as a branch of the Church of Christ.* . . . . In the earnest hope that these remarks may lead some of the Scottish schismatics to repent of their schism, and seek to be reconciled to the Church in Scotland—I remain your faithful servant,  
 “DAVID AITCHISON.”

“January 18th, 1842.”

The disclaimers, which I mentioned, are by Bishop Terrot and the Committee of the College respectively. That of the Bishop was addressed to the London Christian Knowledge Society, and our acquaintance with it is derived from the proceedings of the Society as reported in a London paper.

“After mentioning,” says the paper, “that some decided Presbyterians were subscribing to the College, the Bishop stated (in his letter) that the words, ‘Reformed Catholic Church,’ were used not to manifest their separation from the ‘Kirk,’ but their union with the Church of England and Ireland. Except while writing the last paragraph, ‘that we are moved by no feelings of rivalry towards any religious community,’ &c. he was sure that they were not thinking about the Presbyterians at all, or on pronouncing a sentence against their catholicity.”

I cannot but feel, Sir, that there was another way in which Bishop Terrot *might* have met the objection arising from the name that he and his colleagues had given to their Church. I speak of the frank and straightforward way of declaring that he did believe the Scottish Establishment to be a Church—a Church as true, though not so well and scripturally organized, as his own—and that therefore he, at least, could have *meant* no reflection by taking the title of “the Reformed Catholic Church in Scotland.” But instead of a course like this, which, I venture to say, would have been at once dignified and decisive, the Bishop has betaken himself to explanations, which few, I should think, of even his own friends will pronounce satisfactory. They took the name, he says, of “the Reformed Catholic Church” *to manifest their union with the Church of England and Ireland.* So then we are to understand from Bishop Terrot, that their usual name of “the Scottish Episcopal Church,” and “the Protestant Episcopal Church in Scotland,” both of which designations appear in their canons, was held to be insufficient for manifesting their union with the Church of England and Ireland, and was *on that ground* set aside in favour of “the Reformed Catholic Church”!

Others may comprehend this; I profess not to do it. Farther, the Bishop states that, in using the name of "Reformed Catholic Church," "he was sure that they were not thinking about the Presbyterians at all, or on pronouncing a sentence against their Catholicity." It may have been the case. But why does Bishop Terrot need to be reminded, that it is a perfectly possible thing for a man to claim as his own what belongs to another, not only without thinking of the party whose property he claims, but without so much as knowing who that party is? or that an individual, or a body, may make exclusive pretensions to certain rights and privileges, and to a certain status, without thinking about all or any of those whom the exclusiveness of such pretensions may affect? Cannot the Bishop conceive of the Presbyterians of Scotland calling themselves "*the* Established Church," without having a single thought, while they do so, of the Churches which, by necessary inference from their language, they *deny* to be Established? May not his own communion be described as "the Scottish *Episcopal* Church," while not so much as one of the other Scottish Churches, which are *thereby* denied to be Episcopal, is present to the thoughts, and while no formal intention is entertained of pronouncing upon their government? It is altogether away from the point, therefore, to declare "that they were not thinking about Presbyterians at all, or on pronouncing a sentence against their Catholicity."\*

The College Committee's disclaimer occurs in a circular which was distributed a few days ago, and it is as follows :—

"The Committee desire to take the present opportunity of saying, that their object is perfectly plain and straightforward; they utterly disclaim any peculiar or party views; they have no purpose beyond that which is plainly set forth in the printed statement. They have received the sanction of, and are acting in concert with, their Bishops, and they have the utmost gratification in stating, that having submitted their proposals to the Archbishops of Canterbury, York, and Armagh, they have been favoured with the approbation and encouragement of these prelates. The Com-

\* "The attention of the Bishop of Edinburgh is respectfully invited to consider to whom the Bishops have addressed themselves, namely, 'To ALL faithful members of the Reformed Catholic Church.' How is it the bishops were not thinking of ALL, but only of part of those to whom they were addressing themselves?—*Reporter of the Record.*"



mittee believe that, taken in connection with the Synodal Letter of the Scottish Bishops, the names of these venerated Prelates will afford the best guarantee that the individuals who now come forward earnestly entreating, on behalf of 'Trinity College,' the support of all who take an interest in the Episcopal Church of Scotland, have no object in view but that of promoting her best and dearest interests."

Let this disclaimer be placed side by side with the letters of Dr. Greville and Mr. Drummond, the impression of which it is manifestly designed to remove, and what shall be said of it? Is it such a disclaimer as the circumstances demand? I submit, Sir, that if there was to be a disclaimer at all, it ought not to have been wrapped up in meaningless and evasive generalities. It ought to have been pointed and specific. It ought to have disavowed, in terms which could neither bewilder nor mislead, the tenet of exclusion whereof the chief promoters and authorities of the College were suspected. It ought to have been free of the special absurdity of a reference, without defence or explanation, to that Episcopal missive whose novelties of phraseology were the main cause of the doubt and uneasiness which it aimed to take away: and it ought not to have attempted to substitute the weight of great and venerated names for that clear and explicit disavowal which was required.

I had nearly forgot to notice a letter, subscribed "Presbyter Edinburgensis," which appeared lately in the *Edinburgh Advertiser*, and caught my eye this morning in the local paper of to-day; and which contains what its author trusts "may be considered a *final* and *satisfactory* reply to all the objections which have been publicly and privately made against the title which the Scottish bishops have employed to designate themselves, in their circular appeal relative to the projected College." What, then, is this "final and satisfactory reply"? It is in these words,—“What the Bishops meant by the title was simply this—to describe themselves as those bishops of the Reformed Catholic Church *who are located in Scotland*. The words, '*in Scotland*,' are connected in sense with the word '*Bishops*,' and not with the word '*Church*.' The title might be thus paraphrased—'WE, THE BISHOPS, WHO ARE IN SCOTLAND, BELONGING TO THE REFORMED CATHOLIC

CHURCH.’” “Presbyter Edinburgensis” argues the matter thus:—

“The words, ‘in Scotland,’ have been read as if they were connected *in sense*, as they unavoidably are in position, with the word ‘Church,’ as if the Bishops meant to call *their* Church ‘*the Reformed Catholic Church in Scotland.*’ But this could not have been their intention, for by so speaking they would have represented ‘the Reformed Catholic Church,’ as commensurate *only* with their own *particular* communion in Scotland, and would have excluded, not the Presbyterians merely, but the Church of England, and every particular Church in the world, from belonging to ‘the Reformed Catholic Church;’ and would have spoken of their own body, as if it, and *it alone*, were, I repeat it, *in itself* ‘the Reformed Catholic Church,’ and not (what it only claims to be) *a branch merely* of ‘the Reformed Catholic Church.’”

So we learn that the Bishops *could* not have meant to call *their* Church, “the Reformed Catholic Church in Scotland,” because that would have implied that their body in Scotland constituted *the whole* of “the Reformed Catholic Church”! That seems to be the reverend gentleman’s argument. I wish he would communicate it to Bishop Russell and others, who constantly call their Church “*the Church in Scotland.*” We have remonstrated against that title as arrogant and exclusive; but we have done it in vain. Perhaps, however, it may open their eyes to the evil of the practice, when “Presbyter Edinburgensis” acquaints them, that, by calling themselves “THE CHURCH in Scotland,” they represent THE CHURCH as “commensurate *only* with their own particular communion in Scotland,” and speak of “their own body as if it, and *it alone*, were, in itself, ‘the Church,’ and not (what it only claims to be) *a branch merely* of the Church”! But should it happen that Bishop Russell and his friends are unconvinced after all, I am afraid that we shall not be able to sustain the analogous criticism, on “the Reformed Catholic Church in Scotland,” as either “final” or “satisfactory!” \*

\* “Presbyter Edinburgensis” may, if he chooses, try his acumen upon his Church’s “Form of mandate for the election of a Bishop,” which contains the following expressions:—“Whereas it hath pleased Almighty God, &c. to deprive *the Church in Scotland* of an able and upright Governor, &c. We, the surviving Bishops and Pastors of *the said Church,*” &c.—“Your choice will necessarily affect the interests, not of the Diocese of M. only, but also of *the whole Church in Scotland.*”—“You are to have in view, therefore, not only the peace and good government of the Diocese of M. . . . but likewise . . . of *the whole Church of God which is in Scotland,* under the government of the College of Bishops.”

I have now finished the narrative regarding the suspicions that have sprung up in reference to the Episcopal College, and the charges which have been brought against it, on the one hand, and the answers and defences which have appeared, on the other. The question occurs, How shall we account for the evasions and obscure generalities to which the chief vindicators of the College have resorted—for their evident anxiety to dispel the suspicions of Presbyterians, and for their uniform omission, at the same time, to give any specific and clear disavowal of the uncharitable tenets with which the College has begun to be identified? I think that question can be solved. I believe the truth to be, that they do hold, with the theologians of Oxford, that prelatic Episcopacy is necessary to the being of a Church, that the imposition of prelatial hands alone can give authority to preach and to administer sacraments, and that Presbyterian ordinances are in consequence null, while, at the same time, they have not yet the courage, and it is plainly inexpedient, to stand forth and directly tell the great body of their countrymen that the ministers they love are invaders of the priesthood, and that they and their children are unbaptised, and separated from the fellowship of the body of Christ. In the Scottish Episcopal communion, the reigning doctrine on the subject of the Church is, and, from the days of the first non-jurors, has been, the present doctrine of Oxford—the doctrine of Hook and Palmer, of Pusey, Newman, and Froude—of the *British Critic*—of the *Tracts for the Times*. To the duty of making good this statement by documentary proof, I shall now, with the Presbytery's permission, proceed.

I begin with a tract published a long time ago. It is entitled, “A friendly Answer of a Letter, &c. touching Presbytery, in which is plainly and fairly made appear, how justly *the horrid sin of Schism*, and sundry other gross errors, are chargeable upon *the Presbyterians of Scotland*. By a Suffering Member of the afflicted Church of Scotland. Edinburgh: MDCCXXVI.” And it bears the sanction of authority, as being “agreeable to the sentiments of the Church, and worthy of approbation.”

Speaking of Schismatics, the author expresses himself in these terms :

—"they who wilfully break this indispensable union . . . . and do separate themselves from the Church of God, by crumbling into parties and factions, and by setting up opposite altars, in disobedience to our spiritual superiors the Bishops . . . . are SCHISMATICKS, who, by being such, *do miserably exclude themselves, from all the covenanted and ordinary means, and terms of pardon and mercy offered by Jesus Christ in the Gospel.*"—Pp. 9, 10.

Again he asserts, quoting Bishop Pearson, and applying the language to Schismatics :

"As none of the inhabitants of Jericho could escape the fire or sword, but such as were within the house of Rachab, for whose protection a covenant was made: *so none shall ever (unless through an unrevealed and extraordinary manner) escape the eternal wrath of God, which belong not to the Church of God.*"—P. 11.

Again he says :

—"in Holy Scripture *Schismaticks* are styled 'Withered Branches,' 'False Apostles,' 'False Brethren.' They are, by St. Paul, in his first Epistle to Timothy, said to be 'proud, knowing nothing.' And in his Epistle to Titus, they are called, 'unruly, vain talkers and deceivers'—'*whose mouths must be stopped.*'"—P. 11.

He says again—

"And so exceedingly sinful and dangerous, Sir, is the joining in worship with *schismaticks*, that St. Paul hath expressly discharged all fellowship and communion with them."—P. 12.

On page 18, he has the expression, "the *damnable* sins of *schism* and rebellion," and, in corroboration of his views, he gives an extract from Cyprian :—

"*Schismaticks*, says he (Cyprian), though they are slain for confessing Christ, yet is the *stain of schism* so deep, *their very blood cannot wash it out.* It is an inexpiable crime, from which a man cannot be purged, tho' he die for Christ. Let him give himself to fry in the flames, or be torn in pieces by wild beasts, that shall not crown his faith with victory, but pass only for the punishment of his treachery. He may be slaughtered, but he shall not be crowned. For that man cannot be one of Christ's martyrs, who is not one of the Church's members."—Pp. 13, 14.

Who, then, are the parties, to whom these dreadful doctrines apply? Who are the "Schismatics"? The author leaves not his reader in perplexity about that.

"Now, Sir, you may pretend to justify and acquit yourself from guilt, in this weighty and terrible affair, as much as you please; But, that THE PRESBYTERIANS IN THIS KINGDOM, and you, by being in communion with

them, *are actually engaged in this sad, this woeful and miserable state of schism*, is most undeniable: no matter of fact is capable of clearer demonstration."—Pp. 14, 15.

Such were the principles of Scottish Episcopalians 116 years ago. Twenty-four years nearer the present time, that is, in 1750, there was published a pamphlet on *The Nature and Constitution of the Christian Church*, of which I find that the late Bishop Jolly had a high opinion. In that pamphlet the following propositions occur:—

"A *particular church* is a certain number of believers in Jesus Christ, united to him by his visible representative, viz. *their Bishop*."—P. 11.

The writer means a Bishop in the diocesan sense, and it follows from his doctrine that there cannot be a Church where there is not a prelate.

"The *Catholic* or universal Church is the whole body, or total sum, of *these particular Churches*."—P. 11.

This implies that those bodies of Christians, which are not under the rule of diocesan bishops, are excluded from "the Catholic or universal Church."

In an *Essay on the Festival of Christmas*, "by a Presbyter of the suffering Church of Scotland," and published in 1753, the author has a fling at the ministers of the Establishment in this way:—

"St. Isidore, one of the best scholars of his time, and not sprung *ex infima plebe*, like *Jeroboam's schismatical priests*," &c.—P. 17.

The same writer supplements his essay with the following prayer for the Presbyterian clergy:—

"Open the eyes of all those who *usurp to themselves* the sacred character of thy ambassadors, ministers of thy Word, and stewards of thy mysteries, *audaciously presuming* to take this office to themselves without being called of thee—to preach without being sent—and to transact and seal the Gospel covenant in thy name, without being clothed with thy warrant and authority for that purpose. Take from them all ignorance, hardness of heart, and contempt of thy Word, fill them with a just reverence for thy holy institutions, and let the remembrance of thy judgments on Corah, Saul, Uzzah, and Uzziah, convince them of the *dreadful hazard of all such sacrilegious invasions of the priesthood*, that, being sensible of the guilt, they may avoid the danger, by returning to thy flock and being made again one fold under one shepherd," &c.—P. 47.

There was published, in the year 1799, *An Abridgment of the Rev. Charles Daubeny's Guide to the Church*,

by a worthy Scots Episcopal Clergyman, to which was prefixed a preface by Bishop Abernethy Drummond. At page xii of the preface, Bishop Drummond expresses himself thus :

“ Since our blessed Saviour has declared that there is but one fold and has reprobated all separations from it, the Editor finds himself obliged to maintain that THE TRUE CHURCH OF GOD IS OF ONE COMMUNION ; and that schism is sinful and dangerous, though the far greatest part of the Christian world be involved in its guilt.”

“ The *True Church*,” he says, is confined to “ one communion ”—to one religious denomination ! Hear him again, page xiii :

—“ while there are so many different Churches among us, he must say, that supposing (what he fears is not true) their faith and practice to be right in the main, all but ONE COMMUNION are deficient in an essential point—unity. And he begs them also to remember, that, *for lack of one thing*, the young man in the Gospel probably *forfeited eternal life*.”

We are here fairly warned that, if we do not belong to that “ one communion ” which alone, of the many communions in the country, is the true Church, we shall “ probably forfeit eternal life.” How are we to know the communion to which it is so necessary for us all to belong ? The following intimation will prepare us for finding that, in Scotland, it is a small body :

“ Time was, when the whole Church of God was confined within the walls of Abraham’s house : And, in the days of Ahab, King of Israel, though the little territory of Judea contained more millions than does Scotland, God knew of no more than seven thousand who had not bowed their knees to Baal. Need it, therefore, be matter of surprise, that *the Church of God has again become a little flock* ?”—P. xii.

But the Bishop leaves us not to grope in uncertainty ; he puts an end to our suspense by declaring, page xix,

“ The Episcopal Church of Scotland is such a Church, as all Christians in this country, not only may, but are in duty bound to communicate with, because *if her communion is pure, and all Christians ought to be of one communion*, then it follows that all who are separated from her must be in the wrong, and are, *for their own safety*, obliged instantly to unite with her.”—P. xix.

After this, if the people of Scotland shall stand aloof from the “ communion ” which is thus identified with the “ true Church,” and adhere to Presbyterianism, let them know from Bishop Drummond, page x, that

—“ the *farthest* that a *rational* charity can go in favour of those who divide from the Church, when no sinful term of communion is required of

them, is to hope that God, whose mercy is infinite, may do more than he has promised, and if any of them are, upon the whole, upright, religious, and devout, he may on that consideration bestow upon them his *uncovered* mercy, notwithstanding of their having brought dishonour on his blessed Son's name, because they did it ignorantly and in unbelief. *And the same, the Editor trusts, will be bestowed upon well-meaning Heathens and Mahometans*!"

Was there ever a brighter example of philosophical calmness and impartiality than this Scottish prelate exemplifies, when ranking along with "well-meaning Heathens and Mahometans" those Christians who are unable to discover any warrant for prelacy in the Scriptures?

In the *Abridgment of Daubeny*, of which Bishop Drummond was the Editor, we find the following definition of the Christian Church:—

"Where the Christian Sacraments are duly administered by persons regularly appointed to that sacred office, *according to the plan originally laid down by the Apostles*, there we find the Church of Christ."—P. 48.

"The plan originally laid down by the Apostles" was that of Episcopacy, according to this author. To the same effect, and still more explicitly, he says again:

"It is a *prevailing notion* that, where the Gospel of Christ is preached, *there* the Church of Christ is assembled. This notion, from its plausibility, has with many gained a degree of credit to which, upon examination, it will not be found entitled; for *the Church* is a public body, a duly-constituted society, under the direction of its appointed ministers, *the Bishop*, and, in subordination to him, *the Presbyter, or Deacon*; WITHOUT THESE, according to the Apostolic St. Ignatius, IT DOES NOT DESERVE THE NAME OF A CHURCH."—P. 39.

We find it then a settled point with Daubeny, that the only communion in Scotland, that "deserves the name of a Church," is the Scottish Episcopal body. Hear him now on the subject of Scottish Episcopal privileges:

"In *this ONE Church*, then, we have the sacraments of Christ's appointment, as seals of that covenant by which fallen man lays claim to eternal life. *In this ONE Church* we have the ambassadors for Christ, whose sacred office it is to administer, in the name of him whom they are commissioned to represent, the sacraments of that Covenant, which God on his part thereby engages himself to fulfil. *In this ONE Church* we have, moreover, the Spirit of Christ accompanying his own ordinances according to the promise made at the original establishment of *this Church*, that He would be with it always, even to the end of the world."—Pp. 49, 50.

See, next, what happens to them who forsake Episcopacy:

"When you leave *the Church*, then, it should be remembered *you leave the ministers and sacraments of Christ behind you*. You may indeed appoint other ministers and institute other sacraments, but let it be observed, these ministers are not the ambassadors of Christ, nor are the sacraments which they administer the sacraments of Christ. Ministers of the separation are not ambassadors of Christ, because they have never been sent by him, and consequently the sacraments administered by them are not those to which the promises are made."—Pp. 49, 50.

Behold now the contrast between the worship of those who are "Out of the Church," that is to say, of those who belong to the religious Establishment of this country, and that of those who are "in the Church":

"*Out of the Church*, indeed, people are assembled under various *denominations*, for the purpose of religious worship, and we are ready to give individuals credit for their pious intentions. But in what, it must be asked, does their religious worship consist? for certain it is that in *religious assemblies out of the Church* we have (generally speaking) no public form, either of confession, prayer, or thanksgiving—the whole attention of the congregation being directed to the performance of the officiating minister, whose service, be it ever so spiritual (which, considering the qualifications of very many who undertake it, we may venture to say is not always the case), is nevertheless the service of the minister, rather than that of the congregation.

"*In the Church*, the congregation are called upon to become *actual parties* in the service performed, in the words of David to "worship, bow down and kneel before the Lord their maker," for the purpose of offering up at the throne of grace, with humble, penitent, and obedient hearts, the due tribute of prayer and thanksgiving—the service performed there, consequently, is what it ought to be, the joint service both of minister and people, all sinners before God, all supplicants for pardon, all petitioners for blessings.

"*Out of the Church*, the congregation are obliged to be for the most part hearers only, it being scarce possible for them to join in petitions, or to lift up their voice with one accord in the celebration of praises, which they are unprepared to accompany. How great soever, therefore, the fervour of devotion on the part of the minister may be, and how acceptable soever his form of prayer (if the public prayer of any *self-appointed* minister may be acceptable at the throne of grace), the congregation nevertheless, in consequence of their being little concerned in the service performed, can in reason have little to expect from the effect to be produced by it."—Pp. 52, 53.

Observe, too, the doubt, the spiritual insecurity, and, to say the least, the alarming *uncertainty* of salvation, to which all non-episcopalians are consigned:

"Without, therefore, presuming to determine upon the condition of those who are out of the Church, we are at least justified in saying, that their hope of salvation must be built *only upon some general idea of the divine mercy*, to which the members of the Church has a *covenanted*



claim; which certainly will take place, according to the conditions upon which it has been made, because 'he is faithful who hath promised.' "

Indeed there seems to be great reason to fear, that any concessions, implying the *possibility* of non-episcopalians being saved, proceed quite as much from considerations of expediency, as from a feeling that truth requires these concessions to be made. For mark what follows, keeping always in view that "the Church" and the Episcopal communion are synonymous terms :

" It appears from Holy Scripture, that the *only* appointed road to heaven lies *through the Church of Christ upon earth*. For the Church is the spouse of Christ, whose office it is to bring forth children unto God. And it is from the arms of this spiritual mother, that all the *legitimate* children of the Father are received."—P. 5.

So much for Daubeney and Bishop Drummond.

Bishop John Skinner of Aberdeen, for many years Primus of the Scottish Episcopal Church, and father of the present Primus, published, in 1803, a work entitled, *Primitive Truth and Order Vindicated*, which was designed as an answer to the late Principal Campbell. The only extract I shall give from Bishop Skinner's work is the proposition which he places at the head of his second chapter. It is quite plain, and needs no comment at all :

" THE CHURCH OF CHRIST, in which his religion is received and embraced, is THAT spiritual society, in which the *ministration of holy things is committed to the three distinct orders of Bishops, Priests, and Deacons*, deriving their authority from the apostles, as those apostles received their commission from Christ."

The same Bishop Skinner drew up two Catechisms, which are still in high repute. In the second of these, the necessity of Episcopal ordination to a lawful ministry, is at least three times insisted on. Here is a specimen of his doctrine :

" Q. Who are the priests of the Christian Church ?

" A. The successors of the apostles, commonly called bishops, and such as are ordained by them to the office of the priesthood.

" Q. Are these the *only persons* who have authority to act as priests ?

" A. Yes; these are THE ONLY PERSONS who have authority to offer the eucharistic sacrifice in the Church, and thereby continue a perpetual memorial of our Redeemer's precious death and sacrifice, until his coming again."

The next authority I have met with is a Scotch edi-

tion of a Catechism entitled, *A brief Explanation of the Church Catechism*, the author of which was the late Rev. Basil Woodd, well known as an able and devoted minister of the Church of England. The Scotch edition was published in 1824 by Bishops Gleig and Sandford, who state, in a prefatory letter addressed to the clergy of their dioceses, that nothing had been done to Mr. Woodd's Catechism by them, "except the making of such alterations in the language, and such abridgments of the matter, as appeared to them requisite to adapt his publication to the circumstances of their Church." One of the "alterations," of which the whole merit belongs to the two Bishops, and which we must regard as "requisite to adapt" the Catechism to the circumstances of the Scottish Episcopal Church, consists in the insertion of the following questions and answers at pp. 81, 82:—

"Q. But may not those who have been ordained by Presbyters be received as Christian ministers as well as those who have been ordained by Bishops?

"A. It is certain, as hath been already observed, that for 1500 years, no one was regularly received as a minister of Christ's Church, who had not been ordained by a clergyman of the highest order, whether called Bishop, Apostle, or Angel, and *it is surely safest to adhere to the Apostolic practice.*

"Q. Why is it safest?

"A. For this obvious reason, that if Christ and his apostles gave only to the highest order authority to ordain ministers, *those who have not been ordained by some one of that order, CANNOT BE MINISTERS AUTHORIZED BY CHRIST.*"

These questions do not occur in the publication of Mr. Woodd; it was "the circumstances," or, more correctly, the principles, of Scottish Episcopacy that required them; and, accordingly, they were introduced by Bishops Sandford and Gleig, for the purpose of inculcating the tenet that Presbyterian ministers are not ministers of Christ. Another of the "alterations," that were necessary to adapt the Catechism to the views of Scottish Episcopalians, occurs in the answer to the question, "*What is the Holy Catholic Church?*" The nature of the change will appear by comparing the original answer of Mr. Woodd with the answer as altered by the Bishops.

*Original answer of Mr. Woodd.*

"The whole 'congregation of faithful men' throughout the world."—P. 21.

*Answer as altered by Bishops Sandford and Gleig.*

"The whole congregation of men, who profess faith in Christ : and are, in different places of the whole world, gathered together for the worship of the same God, AND UNITED INTO THE SAME CORPORATION OR SOCIETY, which, in the Scriptures, is called the household of God, and said to be built upon the *foundation of the Apostles and Prophets*," &c.—Pp. 23, 24.

What a contrast, between Christian charity and sectarian exclusiveness, have we here ! No doubt the Bishops do slightly veil their meaning beneath the obscurities of a circumlocutory definition, but we can be in no mistake as to what their meaning is. Their meaning is, that "the Holy Catholic Church" is made up of the Episcopal communities, and of them alone. Another of the "alterations" of Bishops Gleig and Sandford consists in adding several treatises, and, among the rest, *Daubeny's Guide to the Church*, to a list of works on Episcopacy recommended by Mr. Woodd.

In a Catechism by the late Bishop Innes, which has gone through various editions, the earliest I have seen bearing the date of 1821, we find the following questions and answers on the subject of Baptism :—

"Q. Is it necessary that baptism be performed by the Bishop, or by a clergyman ordained by him, and duly authorised for that purpose ?

"A. Yes ; for none can baptise without a commission from Jesus Christ ; and it was to the apostles and their successors and substitutes that Christ gave the commission."

"Q. What is the preparation necessary for this holy ordinance (of confirmation) ?

"A. A *valid* baptism with water, in the name of the Holy Trinity, and by a *lawful* clergyman," &c.

The same view is stated in Bishop Skinner's Catechism, and we shall meet with it repeatedly, and in language still more emphatic and stern, in the sequel.

The following is the doctrine taught by Bishop Innes on the subject of the Church :—

"Q. You said that Christ had ordained two sacraments in his Church, and that they are generally necessary to salvation ; are these, then, to be had only in the Church ?

"A. Only in the Church.

"Q. What is meant by the Church?"

"A. The whole body or society of the faithful, united under one and the same head, Jesus Christ, and governed by pastors of his appointment.

"Q. What pastors did Jesus Christ appoint to govern his Church?"

"A. The Apostles, and those whom they should appoint to succeed them.

"Q. Whom did the Apostles appoint to succeed them in the government of the Church?"

"A. Bishops."

Comparing these answers with each other, we learn that "the Church" consists of "the whole body or society of the faithful, united under one and the same head, Jesus Christ," and governed by "Bishops;" in other words, of the whole body of consistent Episcopalians; and that it is in the Church as thus defined, *i.e.* among Episcopalians, and in *that* society over which "Bishops" preside, that the sacraments can be had, and *there alone*. Again the Catechism says:

"Q. Must not *every Christian* be subject to his bishop?"

"A. Yes; as the visible head or high priest in his own diocese.

"Q. Why?"

"A. *Because, by so doing, he can only be united to, and in communion with, Jesus Christ, our invisible head.*"

Observe here, that none but Episcopalians can be united to Christ, or have communion with him!

The next authority which I adduce is that of Bishop Alexander Jolly. Never, I suppose, was prelate more esteemed by Scottish Episcopalians. He died in 1838, and his memory promises to be long most reverentially cherished. Bishop Jolly was an acknowledged and honoured champion of orthodoxy, in the Scottish Episcopal communion. He published a variety of little works with the view of preserving and increasing the steadfast attachment of Episcopalians to the principles of their Church. I mean to quote from two of them. One of the two is a Catechism which was published at Aberdeen in 1829. It contains these questions:

"Q. Can *forgiveness of sins* be obtained out of the Catholic Church?"

"A. No; for it is obtained only by Jesus Christ.

"Q. To whom did he communicate the power of forgiving sins?"

"A. To his apostles and *their successors*.

"Q. By what means do they forgive or retain sin?"

"A. By admitting to, or excluding from, the Sacraments of Baptism and the Holy Eucharist."

Unless Bishop Jolly held that Presbyterians, and others who are not of the Episcopal communion, are included within the Catholic Church, and that ministers who are not episcopally ordained, are "successors of the apostles," he must be regarded as explicitly teaching, in this extract from the Catechism, that forgiveness of sins is a blessing which none but Episcopalians can enjoy. We shall soon see that he had no such view of the "Catholic Church," or of the Christian ministry, as to imagine the one to contain any who were not Episcopalians, or the other to comprehend office-bearers on whom the hands of a prelate had not been laid. I proceed to give some quotations from a Tract of his, entitled, *Some plain Instructions concerning the nature and constitution of the Christian Church ; the Divine appointment of its Governors and Pastors, and the nature and guilt of schism*. On pages 4 and 5 of the Oxford edition, the Bishop says :

—"the ordinary way to eternal life and salvation is through the Church ; by entering into that society, and remaining a sound and lively member of the same, daily advancing in all holy conversation and godliness.

"It must, therefore, be a matter of the highest consequence, to be well assured that we are members of *the Church of Christ, that mystical body of which he is the Head ; which he purchased with his own blood, and enlivens with his Spirit, and to which all the promises of the Gospel are made*.

"But forasmuch as there are variety of sects among us, all assuming to themselves that venerable name, and these being very different, if not contrary, to one another, and disagreeing in such points as are essential to the *true Church, how shall the unlearned, persons of a common rank and ordinary abilities, be able to judge in this case ?*"

"How shall the unlearned, persons of a common rank and ordinary abilities, be able to judge in this case," and to find out whether they are *Christians*, "members of that mystical body of which Christ is the Head" ? Bishop Jolly will help them. Let us hear him again.

—"it is plain from Scripture, that, IN ORDER TO BE A CHRISTIAN, one must not only believe the doctrine, but must likewise be admitted a member of the Church of Christ, and continue a subject to THAT government in it which was instituted by our blessed Lord the Founder of it."—P. 6.

There is no ambiguity here ; all that we have now to do is to learn from the bishop what "that government"

was which was instituted by our Lord ; and then we shall know thoroughly how to be a Christian.

“ As we find none in the New Testament who had authority to minister gospel-ordinances but the Apostles, and those ordained by them ; and as we also find that from that time to the days of Calvin, none had authority to minister the word and sacraments but Bishops as successors to the Apostles, and those ordained by them ; so we conclude, that none can at this time have any such authority, but those who are episcopally ordained.”—P. 19.

“ None *can* have authority to minister the word and sacraments, but those who are episcopally ordained.”  
What next ?

—“ the Christian *Bishop* has succeeded into the room of the Jewish High Priest, and the *Presbyters* and *Deacons* into that of the Priests and Levites.

“ Wherefore, having thus seen *what governors and pastors Christ appointed in his Church*, and the necessity of *their* commission in order to the *valid* administration of the Sacraments, it will now be easy to form a proper notion of the constitution of the Christian Church, and of the nature and guilt of schism.”—P. 22.

Yes, Bishop Jolly ; and it will be easy to do another thing—it will be quite easy now to know the way to be a Christian ; for it is very evident that, according to you, the way, and the only way, is to be a staunch Episcopalian.

“ As every Jew was bound to be in communion with the High Priest, and to offer his sacrifice upon the altar at Jerusalem, so *every Christian* is bound to maintain communion with his proper Bishop, and to join with none but such as are in communion with him, either in celebrating the Christian sacrifice, or in any act of religious worship ; that being **THE ONLY WAY** to be in communion with *Jesus Christ*, the invisible Bishop and Head of the Catholic Church.”—P. 24.

“ The *only* way to be in communion with Jesus Christ”  
is to be subject to a diocesan bishop !

“ St. Ignatius, who lived also in the times of the Apostles, hath so many passages for Episcopacy, and for doing all things in unity with the Bishop, in his writings, that it would be tedious to transcribe them. ‘ All of you,’ says he to the Church of Smyrna, ‘ follow your Bishop as Jesus Christ the Father, and the Presbyters as the Apostles, and reverence the Deacons as the command of God. Let no man do anything of what belongs to the Church, without the Bishop. Let that Sacrament be looked upon to be firm and effectual, which is administered by the Bishop, or him to whom the Bishop has committed it. Wherever the Bishop is, there let the people be ; as where Christ is, there the heavenly host is gathered together.’ Agreeable to this, St. Cyprian defines a particular

or diocesan Church, to be a people united to their High Priest or Bishop, and a flock adhering to their Pastor; and thence he infers, that *the Bishop is in the Church, and the Church in the Bishop*; and that if any be not with the Bishop, they are not in the Church. So that a particular Church or diocese is *a certain number of believers, clergy, and people, united to Jesus Christ, by his visible representative, viz. their Bishop*; and every such Church is a completely organised body within itself, under its own proper head: and *the Catholic or Universal Church* is the whole body, or total sum of *these* particular Churches.”—Pp. 24, 25.

The precious words of the Redeemer to his disciples, “I in you, and you in me”! Who can restrain his indignation at the clumsy and revolting parody, “the Bishop in the Church, and the Church in the Bishop”! And let it be marked, that here we are expressly told that the catholic or universal Church is made up of the whole body of the Episcopal Churches. We have thus been brought to these two conclusions—that, in order to be Christians, we must become Episcopalians, and that the true Church is the Episcopal communion! See now the privileges of Episcopalians:

“*All the benefits of Christ’s passion* are appropriated, and *all God’s promises* of grace and mercy to men, are made to *them that are in the Church*; as there is but one body, and one Spirit, so *they only* who are of this one body, the Church, can partake of the Spirit which is in it; *they only* who are members of that body, whereof Christ is the Head, can be influenced and enlivened by that blessed Spirit which flows from Him. This divine Spirit, as a principle of grace and immortality, being one of the exceeding great and precious promises which Christ has given to his Church, can *never* be obtained but by the means and ordinances which he hath prescribed in the Gospel for the conveying of it, and they are none other than the Christian Sacraments, by which we are made and continue members of the Church.”—Pp. 30, 31.

The next extract is on the subject of schism:

—“as the one Bishop is the principle of unity to a particular Church, by our union with whom we are united to the One Invisible Bishop, Jesus Christ; so *schism*, in any diocese, consists in a *causeless separation from the communion of this one Bishop, whereby the schismatics are separated from the communion of the Invisible Bishop, and so from the whole Catholic Church, in heaven or in earth.*”—P. 25.

Such is the state to which Presbyterians are held to have reduced themselves, by what is called their “causeless separation” from the communion of the Bishops of the Scottish Episcopal Church. Hear him next in regard to Presbyterian ordination:

“Our Elders, Presbyters, or Priests are only successors to the Bishops,

Elders, or Presbyters of the Apostolical age, who had no authority to ordain ; and therefore, *if any of them pretend to ordain, such pretended ordination is not only presumptuous, but PERFECTLY NULL AND INVALID ; and the Sacraments administered by such pretendedly ordained persons, are not the Sacraments instituted by Christ.*”—P. 19.

“The sacraments administered by such pretendedly ordained persons” as the ministers of the Church of Scotland, “are not the sacraments instituted by Christ.” Again :

—“none can . . . have authority” “to minister the word and sacraments,” “but those who are *episcopally* ordained.” . . . “*Whosoever pretends to administer Baptism or the Lord's Supper, being not thereto authorised by the institution, does not administer these Sacraments, though he uses the form of words appointed for such administration, but only performs a natural act. But it is not the natural act, but the institution that makes them Sacraments. If then they are not ministered by such as are authorised by the institution to administer them, THEY ARE NO SACRAMENTS, and consequently OF NO VALIDITY.*”—Pp. 19, 21.

The doctrine here is, that none of the children connected with the Church of Scotland is baptised. Presbyterian ministers have attempted to baptise them ; “pretendedly ordained persons” have “pretended” to baptise them ; but the sacrament of baptism not one of them has received ; that which has been done is of no validity. The whole Scottish nation is unbaptised, with the exception of the handful of Episcopalians that are among us, and probably also of the adherents of Rome. When such is the case, can we wonder at the following burst of Bishop Jolly's indignation against the men who have covered the land with heathenism ?

“If we see any person *usurping* any part of the sacred office, teaching though he be not sent, or pretending to administer the sacraments, and to bless, as a priest or minister of God, though he be not called, how can we imagine, that it is lawful for us to be taught, or blessed, or to offer up our prayers by the mouth of *such an invader of the priesthood ; or how can we give the least countenance to these invaders by our presence at their administrations, without being partakers of their crime ?*”—P. 29.

But Bishop Jolly protests against being counted uncharitable ; he maintains that he and his friends perform “a duty of Christian charity” (p. 30), when they give their views to the world ; and he is pleased to assure us that he and they “make *great allowance*, as they *trust* our compassionate Saviour does also, for the case of those



whose invincible ignorance or prejudice will not let them see the truth of these principles"!

In connection with these strong statements of the inefficacy of Presbyterian ordinances, and, particularly, of the nullity of Presbyterian baptism, let me request attention to a canon of the Scottish Episcopal Church, on "The due administration of the sacrament of baptism." The canon in question is the xxiid in the code of 1828, and it contains the following remarkable words :

—"whereas from the unhappy multiplicity of religious sects in this country, cases frequently occur, in which persons, from conscientious motives, express a desire to separate themselves from such sects, and to unite themselves to the Episcopal communion, it becomes a matter of serious importance to furnish a rule to the clergy, by which they may be directed in such cases. It is, therefore, enacted, that in *all* instances where the applicants *shall express a doubt of the validity of the baptism* which they have received from *the minister or pretended minister* of the sect to which they formerly belonged, the clergyman of the Scottish Episcopal Church, to whom the application shall be made, *shall (if he desire it) baptise the person* in the form of words prescribed in the Book of Common Prayer by the Church of England in similar cases of doubt."

From the concluding language of this canon it may possibly be supposed, that the Church of England has an analogous rule, and gives directions to her clergy for "similar cases of doubt." But any supposition of the sort will be wholly erroneous. A "*similar case of doubt*" would be the case of a *private individual* having a doubt of the validity of his or her own baptism ; whereas the cases of doubt for which the English Church provides, are those in which *the ministers of Christ*, after an examination of facts, have doubts of the validity of the baptism of children that are brought to them. And the rules of the two churches, so far from being "similar," are directly contrary to each other. The English rule is, that the circumstances shall be enquired into by the minister, and that baptism shall take place only if *he* shall be in doubt whether there has been a valid baptism before. But the Scottish Episcopal rule, strange to say, deprives the clergyman of all right of judgment in the matter, and appoints that baptism shall be administered, if *the party*, the male or the female applicant for Scottish Episcopal privileges, shall have doubts of the validity of a former baptism. The Church of England says

that *the minister* shall judge. Scotch Episcopacy says, No ; the *applicant* shall judge, and the minister shall obey. Surely there is something here that is peculiar and extraordinary. How could it have been expected that the Scottish Episcopal Church, of all the Churches in the world, would be found thus subjecting the priest to the people—the successors of the apostles to the applicants for church communion? The advantage, however, which she derives from such a canon, it is easy to see. It is a doctrine of her clergy, that the baptism of our establishment, and of other non-episcopal bodies, is really no baptism at all. At the same time, it might give an inconvenient shock to the feelings of Scotsmen, if this doctrine were openly avowed in the canons, and a rule were prescribed, *enjoining* that no Presbyterian should be received into the Scottish Episcopal Church, until he was re-baptised. This would be rather strong. It might foster prejudices, and retard the progress of Scottish Episcopacy. It is desirable, therefore, to accomplish the re-baptising of proselytes from Presbyterianism, and yet escape the odium that must arise from a law of the Church ordaining it to be done. It is necessary that there should be a new baptism ; but it is not expedient that a new baptism should be *commanded* by the Church. To secure, in this case, what is necessary, without having recourse to that which is not expedient, is the problem to be solved. The solution is this. Let the diocesan catechisms and books of instruction be so expressed in regard to the sacraments, as to awaken doubts in the minds of converts from other sects ; let the matter be so represented to them by their spiritual guides, as to cause them, for the safety of their souls, to intimate a desire to be re-baptised ; and then, in the canons, it will be amply sufficient to enact that their wish shall be gratified. By this means the thing will be done, and no odium will be incurred. Instead of odium incurred, an appearance of liberality will be given to the whole affair. If people *wish* for a second baptism, why should it be refused them? Why not relieve an anxious mind, and bring a troubled soul to peace? There may, no doubt, be a seeming surrender of what belongs to the function of the ministry, when it is re-

mitted to the judgment of catechumens to decide whether or not a sacrament of Christ's Church has been validly administered, and whether or not the conditional dispensation of a sacrament shall be performed. But the surrender is little more than apparent. The judgment of the proselyte, to which, ostensibly, so much deference is paid, and so much unwonted authority given, is, in truth, the repetition and the echo of the judgment of the spiritual guide; the popular doubt, to which homage must be done, is of clerical parentage; and the popular desire for a second baptism, which bishops, priests, and deacons must, "in all instances," implicitly comply with, is merely the proper and intended effect of the teaching of the Church!\*

I return to the extracts from Scottish Episcopal authors and divines. The Rev. Mr. Cheyne, a highly respected clergyman of the body in Aberdeen, published, above a year ago, a biographical notice of Bishop Jolly, which was prefixed to an Address by the Bishop on Baptismal regeneration. The following specimens of the phraseology of Mr. Cheyne will suffice to show what his principles are on the subject of the Church:

"In 1826, he (Bishop Jolly) was drawn out reluctantly to oppose the introduction into *the Church in Scotland* of low Calvinistic views of the Sacrament of baptism."—P. xiii.

Again:

—"the late Bishop Skinner of Aberdeen, to whose memory *the Church in Scotland* owes a deep debt of gratitude"—P. xii.

Again:

"A recognition of the existing government [after the death of Charles Edward] on the part of *the Church in Scotland*, involved no approbation of the revolution-principle."—P. vii.

Referring to the date of Bishop Jolly's birth in 1756, when the Episcopal communion in Scotland was under civil restraint, on account of its adherence to the House of Stuart, Mr. Cheyne speaks of it as belonging to

\* At the time when the Speech was delivered, I had not seen the latest edition of the canons, which appeared in 1838. I have now seen it, and find that the canon on Baptism is there the xviith in order. There is a little softening of the language, by omitting the words, "or pretended minister," and the parenthetical clause, "if he desire it." The word "similar" is also left out before "cases of doubt." There is no other change. Substantially the canon is unaltered. The "doubt" of the party remains the paramount consideration, and obliges the clergyman to re-baptise, whatever his own opinion may be.

"a period of distress and persecution, when *the Church in Scotland* could not, without the greatest difficulty, find men self-denying and devoted enough to watch over the faithful few that adhered to him, and carry on the witness she was bearing for Catholic truth."—P. iv.

Referring to the time when Mr. Jolly's ministry commenced, Mr. Cheyne observes ;

"At that period *the clergy of Scotland* had to struggle with manifold privations, and were exposed to no inconsiderable danger in the exercise of their functions."—P. v.

"The clergy of Scotland" is the name he gives to the thirty or forty individuals who, at that time, formed the office-bearers of the Episcopal Church!\* Finally, Mr. Cheyne says, pp. v. vi.

"These hardships arose out of the principles on which the Scottish bishops acted at the Revolution in 1688, and to which they faithfully adhered throughout. . . . Every one holding *the high Catholic doctrine of the Church* recognises *the Scottish branch* as a witness for her spirituality as a divine institution independent of the state. But the real point on which *the Church in Scotland* assumed the position of a suffering witness is sometimes overlooked."

Verily Mr. Cheyne does hold "the high Catholic doctrine of the Church." According to him, the adherents

\* This is a style which our Episcopalian friends are more and more adopting. Formerly the simple name of "Primus" was given to their senior or presiding Bishop; but now we find some of them describing the same dignity as "*Primate of all Scotland.*" Formerly their prelates wrote "Bishop" simply after their names; now they call themselves "Bishop of Glasgow," "Bishop of Aberdeen," "Bishop of Edinburgh," &c. Why should not "the clergy of Scotland," in the same way, assume the respective parochial designations? Indeed they have begun to do so. One of their number, the Rev. John Marshall, who officiates at Blairgowrie, has already introduced himself to the public as "RECTOR OF BLAIRGOWRIE"! The following is the concluding paragraph of a letter which Mr. Marshall has published in the *Perthshire Constitutional* :

"In ascertaining the opinions of our fellow-creatures, the best way, Sir, is to allow men to speak for themselves. As regards this Tract Writer, therefore, I think you will agree with me in perceiving, that no just ground exists for charging him either with uncharitableness or intolerance. He acknowledges that Presbyterians possess the Word of God, and does not deny that they endeavour to act up to it according to the best of their ability and information; but he asserts, that inasmuch as their ministers are not of the apostolical priesthood established by Jesus Christ, they are not in communion with the visible society called the Church Catholic or Church Universal upon earth. This is no more than what Mr. Gray and his friends are ready to maintain with regard to others; unless these gentlemen are prepared to affirm, that a mere belief in the essential doctrines of Christianity, without reference to a participation in the sacraments and other ordinances of the gospel, or, at the best, a reception of these sacraments and ordinances at the hands of any one who may choose to assume the office of administering them, constitutes a man a member of the Christian Church. I give you my name at once; and am, Sir, your faithful servant,

"J. MARSHALL,  
"RECTOR OF BLAIRGOWRIE."

"Ericht Lodge, near  
"Blairgowrie, 9th April, 1842."

of Episcopacy among us are "the Church in Scotland,"—his own Episcopalian party is "THE *Scottish branch*" of the Church of God! No wonder that he calls himself and his clerical brethren "the clergy of Scotland"!

I have here the third edition, published at Oxford, of a work entitled, *The Old Paths, where is the Good Way : or the Notes of the Church, in connection with which the Child of the Church is examined concerning ecclesiastical principles. By the Rev. J. B. Pratt, M.A. Episcopal Minister, St. James', Cruden (Aberdeenshire), and Domestic Chaplain to the Right Hon. the Earl of Errol. 1840.* It is rather a laborious book, unfolding, with great minuteness and care, the peculiar system of "Church principles" which we are endeavouring to trace in the writings of the Scottish Episcopal divines. "The marks, or notes, of the Church," says Mr. Pratt,

"are, 1. The word of God; 2. The means of grace; 3. *A regular authorised ministry.* . . . Where these three marks are clear and distinct, there the Church of God is to be found. Where any of them is changed or counterfeited, there the Church is in error. *Where any of them is wanting, there the Church is not.*"—Pp. 4, 5.

Again he says :

"*Without a regularly authorised ministry, there can be no Church.*"—P. 12.

He says again :

"*eternal life and happiness* are mentioned in connection with *each of the marks of the Church.*"—Pp. 40, 41.

And again :

"if Christ, represented by His *authorised* servant, be not in the Church of God, *it does not appear how any thing can be done in the great work of our salvation.* 'WITHOUT ME,' says our Lord, 'YE CAN DO NOTHING.'"—P. 31.

Likewise at p. 112,

"In all places, and at all times, and *among all true Christians,* . . . the *regularly commissioned* ministry has been recognised and received as the ambassadors for Christ."

What, then, is Mr. Pratt's notion of "a regularly authorized ministry"?

"The COMMISSION OF CHRIST, first given to the Apostles, empowered them to send others, even as Christ had power from the Father to send them. The Apostles exercised this power, and transmitted the authority, which they themselves had received, to others, in order to be handed

down by them in their turn ; and thus from age to age, the Commission of Christ has descended ; first, through the Apostles, and ever since, where the Apostolic rule has been observed, through the highest order of Ministers in the Church, till, at last, it is held by the present Bishops throughout the world, who have been regularly ordained to their high and holy office." . . . . . " Were the Bishops to neglect, for a single generation, to transmit the commission of Christ, there is not a power on earth which could restore the authority. When Presbyters began to ordain, they assumed a power with which they were not entrusted : laymen were in the same situation."—Pp. 51, 52.

Elsewhere he says :

—" she (the Episcopal Church) recognises no commission as the commission of Christ, which has not descended, through an uninterrupted channel, *by means of the highest order in the Christian priesthood.*"—Pp. 84, 85.

Take another extract on the same point :

" St. Ignatius mentions this matter so often, and in such explicit terms, that there can be nothing more conclusive said on the subject. ' Let no man,' says he, ' do anything without the Bishop : ' ' I charge you, that you do all things in a spirit of godly concord ; the Bishop holding presidency over you in the place of God : and the Presbyters in the place of the council of the Apostles : and the Deacons, my well-beloved, entrusted with the service of Jesus Christ. Without these there is no Church.' "—P. 45.

That there may be no doubt as to the practical application of his doctrine, Mr. Pratt has the following passage with reference to Scottish Presbyterians :

" They not only bound themselves to endeavour the extirpation of Church government by Archbishops, Bishops, &c. but they began, *without any commission whatever*, to act as ambassadors for Christ ; to dispense the means of grace, and to do all things which a regularly commissioned servant has the Redeemer's authority to do. What is perhaps still more extraordinary, those men, who thus assumed the office of the Priesthood, without any commission derived through a visible channel from Christ, and even in utter contempt of such commission, proceeded a step farther, and gave a commission to others to go and do as they had done, to discharge all the sacred offices of an ambassador for Christ ; and this their commission has descended from generation to generation to the present day."—Pp. 30, 31.

The Presbyterian Reformers of Scotland, according to Mr. Pratt, " began, without any commission whatever, to act as ambassadors for Christ." They " assumed the office of the Priesthood," " in utter contempt " of Christ's commission. Consequently, they were not a " regularly authorized ministry." It now remains to dispose of the Presbyterian clergy of the present day :

—"when the channel is interrupted through which the Divine commission flows, none among the sons of men can renew the commission to act as an ambassador for Christ. It must, then, be a great error to suppose, that men who never received power to transmit this commission, can empower others to act in Christ's stead; and it is not less foolish to suppose, that any length of time, or number of hands through which it passes, can render that commission valid which at first was assumed without the Redeemer's authority."—P. 32.

Again at p. 83 :

—"were the Presbyterians, Independents, &c. humbly to acknowledge their inability to do anything in forwarding the great work of human salvation, independent of the Redeemer; and hence, were their Ministers no longer to act on their own authority, but to receive a commission regularly and visibly derived from Christ, through their hands who have succeeded the Apostles as governors under Christ in the Church, they would once more be in full communion with the Protestant Episcopal Church."

No "valid commission," therefore, is possessed by us of the Church of Scotland, or by our Dissenting brethren who lack Episcopal ordination; in other words, we are not a "regularly authorized ministry;" and, "without a regularly authorized ministry, *there can be no church.*" Seeing, moreover, that we are not "regularly authorized," "it does not appear how anything can be done in the great work of the salvation" of those who have the misfortune to be under our charge! Mr. Pratt, in stating his doctrine of the Church, finds it necessary to place in their true light those fruitless ceremonies, called Presbyterian baptisms; and, accordingly, he says,

—"a single text will scarcely be found to satisfy the inquiring mind of the *validity or efficiency* of the acts of those who have no regular commission from Christ."—P. 31.

In support of the same view, he says also,

—"the history of the sons of Sceva, the Jew, contains a lesson sufficient to instruct us, that the acts of unauthorised individuals, who venture to speak in the name of Christ, will not, as far as we know, be recognised by Him, who is Head over all things in His Church."—P. 62.

By the expression, "unauthorized individuals," Mr. Pratt, as we saw before, is pointing, among others, to the ministers of the Church of Scotland. Still more effectually to condemn our baptisms, we find him explaining that the "visible portion of the Church" consists of

"Those who have been *duly* baptised into the family of God, and are yet in a state of trial and probation."—P. 68.

And yet more emphatically :

—"the Church militant consists of all who, believing with the heart and making confession with the mouth, have been *duly* baptised into the body of Christ. *The Church militant does not consist, as some pretend, of those only who keep the faith, and do not defile their garments, but of all who have been REGULARLY baptized, and have not been cut off, nor have separated themselves.*"—P. 69.

And at pages 284-290, Mr. Pratt tells us what the answer of an Episcopalian would be to one who accused him of "making *things indifferent* a reason for not joining the Presbyterians, Independents, or any other sect." He would catechise his adversary, and, among other questions, he would ask :

"Do you hold that Christ's authority is necessary before any one can act as his ambassador, and dispense the means of grace? For example; were A HEATHEN to take it upon himself to baptise, would such baptism unite men to Christ's mystical body, the Church? If not, what authority is requisite to render valid the acts of one who appears in Christ's stead, and as His minister? From what period does your sect date its origin? How did your Ministers, at first, derive their authority?"—P. 288.

So much for Mr. Pratt's ideas of the value of the baptisms which are not performed by Episcopal Ministers. Let us hear him next as to what happened at the Reformation :

"At the era of the Reformation, the Western Church may be considered as subdivided into three great portions. One of these still retained both power and energy to combat error and expel it; and by this means, it recovered its primitive, holy Catholic and Apostolical character. Such was the Church of England.—The next grand division, was too weak to enter into resolute contest with error. The friends of the novelties of the middle ages, were more powerful than the friends of pure and primitive truth. . . . The third division at the Reformation, had the power to combat and throw off the errors of former times; but by using this power without control, they who belonged to this division, took a false step at the very outset, which instantly proved *fatal to their claim, to be any longer considered a portion of the Catholic Church.*"—Pp. 76, 77, 78.

We are thus instructed that the Churches of the Reformation on the Continent and in Scotland are not in connection with the Church of Christ. What wonder, then, that the pages of Mr. Pratt should present us with the following expression of feeling on the part of "the child of the Church"?

"When Jesus asked the twelve, 'Will ye also go away, Simon answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.' So I, when asked if I would leave the Protestant Episcopal



Church? must answer, Whither should I go; for the Church to which I belong has certainly the marks of eternal truth, and is capable of training me up to eternal life. *It would, on my part, betray a spirit of base ingratitude to Him who founded His Church for the sake of mankind, were I, on any account, to withdraw myself from its sacred border. It would be like turning my back on my Redeemer*, because I should have less trouble by proceeding with more careless steps. From those to whom little is given, little will probably be required; but from those to whom much is given, much will undoubtedly be required. They who are ignorant of the distinguishing marks of the true Church, may peradventure be found blameless in the day of the Lord, even although they do stray from her border. Not so those to whom these marks are pointed out; not so I, who should have no plea for my infidelity, were I to wander away, and, without thought or concern, join myself to the first society which chance might throw in my way, or worldly motives might recommend."—Pp. 106, 107.

Principles have correlative duties; and Mr. Pratt devotes the second part of his book to the enforcement of the duties arising from the ecclesiastical principles he holds. He puts the following case:

"Q. Good Christian: You say that you cannot separate yourself from the Protestant Episcopal Church, which has all the distinguishing marks of a true branch of the Holy Catholic Church. This may be all very well, in cases where you can conveniently attend Divine Service in that Church; but there are many situations, in which you may be placed, where this could not be done without much trouble, or where it might be next to impracticable. In Scotland, for instance, where in all districts the chapels of the Episcopal Church are but thinly scattered, and where in many, there is no place of meeting within twelve or twenty miles; do you think, that in such cases, you would be justified in forsaking the communion of the Church?"—P. 101.

The answer I need not quote; it is, of course, in the negative. He puts another case:

"Q. But there are other *communities*, the religious houses of which may be near at hand; could you not attend *public worship* in any of these?"—P. 102.

The answer still is, No; it must not be done.

"A. In the world, there are unfortunately so many denominations, holding so many different and even discordant opinions, that it appears impossible all can be portions of the Church of Christ. Amid such diversity, the sincere Christian must be careful how he makes his choice. To trust to chance in a matter, where the honour of God, and his own happiness are concerned, would betray a spirit of indifference, incompatible with the character of a faithful disciple of Christ; and perhaps the attention which, amid such variety of sects, is requisite in determining the branches of the true and Catholic Church of God, becomes an important means by which his fidelity is tried. Amid so many temptations to turn aside, it is a matter of peculiar difficulty, to hold fast the profession of faith without

wavering. *In looking into the Bible, I find the Almighty laying the most positive injunctions on His people of old, not to offer their sacrifices in every place, but only in that which He should appoint.* As the word of God is the rule of duty to me, in ecclesiastical as well as moral principle, I consider this injunction to be binding on me as a Christian, not to worship in every place, but only in that which has the marks of truth impressed by the finger of God. There can be but ONE Church of Christ, properly so called; viz. that which is distinguished by the three marks already mentioned. Although other religious communities may approach more or less nearly to this standard, yet as it is the Redeemer's earnest prayer that His followers may be all as *One*, and as His Apostles warn Christians, in clear and positive terms, to avoid such as cause divisions and schisms, I cannot bring my mind to think that it is a matter of indifference, to countenance such as have departed a single step from any of the great marks of truth. I more especially feel this to be my duty, in a country where no particular necessity or cause can be urged for such departure. Therefore, *in one word, I could not conscientiously attend worship in a religious community, deficient in any of the distinguishing marks, and so maintaining divisions in doctrine or in discipline.* I wish, however, not to be misunderstood on this subject," &c.—Pp. 102, 103, 104.

A third case has engaged the solicitude of Mr. Pratt :

" Q. But when you are so fully impressed with a sense of the importance of the marks of the true Church, your veneration for her communion could not perhaps be much diminished by *an occasional visit* to the congregations of other *religious societies* ?"—P. 107.

Even this may not be. Of "an occasional visit" to the places of worship belonging to other communions, the "child of the Church" must beware.

" A. I could not put such entire confidence in my Church principles, as to be sure that they would suffer no injury from wandering from the Church. 'Thou shalt not tempt the Lord thy God;' thou shalt not trifle with a positive duty; is a law which I am taught, both by the precept and by the example of the Redeemer. But even on the supposition that my opinions might remain unchanged, I certainly should consider myself as extremely guilty, were my practice to be at complete variance with my principles. No man could well suppose, that the best way of proving his regard for virtue, was to venture into the haunts of vice: so no Christian should ever think of trying the steadiness of his ecclesiastical principles, by frequenting places of worship among those whose principles are at variance with his own. His principles must be lax indeed, before he could make such a foolish trial. But there is another light in which I should view this matter. I should certainly consider myself involved in the guilt of others, were that guilt in any way owing to my conduct. All may not be equally well informed as I am with regard to Ecclesiastical subjects, nor may the principles of all be equally well established. If, then, those who observe my conduct, or are in any degree influenced by my example, have reason to conclude, from my practice, that it is a matter of no great importance to *wander occasionally from the Church of*

God, I may be totally unconscious of the guilt which they may contract on account of such lax notions, but I am far from sure that I should not have to answer for it. I believe the moral precepts of the Gospel to be of a very sacred nature, and were I, either by advice or by example, to encourage the ignorant or the thoughtless to set them at nought, I should deservedly be esteemed an enemy to God and goodness. But I conscientiously believe the Church of Christ to be an institution equally sacred as the Divine laws themselves. It is 'the Pillar and Ground of the Truth': the *pillar*, appointed by God himself for supporting those truths which He has revealed: the *ground*, on which He has established the kingdom of truth in the world: therefore if, either by advice or example, I encourage any to slight *the Church of God*, I cannot discover how I shall be blameless. I consider myself bound, as a faithful soldier of Christ, not only to defend His religion and Church against every attack, but also by word and by example to recommend to others, what I myself sincerely believe to be impressed with the marks of truth. But who could be induced by my conduct to respect the Church to which I adhere, were I apparently to trifle with a matter so sacred? I perceive that those who belong to portions of the Church obviously impure, and *communities evidently deficient in some of the marks of the true Church*, are most strenuous both in defending and recommending what they believe to be true. Surely if they are faithful to their cause, I should be much to blame were I less so; and yet it is possible that some, whose duty it is to support the truth, may be less zealous than those who are the abettors of a less meritorious cause. God's people of old were guilty in this respect; their unfaithful conduct is contrasted with the more consistent practice of the heathen who worshipped dumb idols: 'Pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing; hath a nation changed their gods, which yet were no gods? but My people have changed their glory for that which doth not profit.' I am not one of those, who consider the recommendation and defence of the Church, to be confined to her commissioned Ministers alone. I look on every one of her members, as bound to promote and protect her cause; I know that the eyes of the world are on me, and I trust in God, that I shall be enabled to set such an example of fidelity, as shall command the respect, if not the approbation, of all men."—Pp. 107, 108, 109, 110.

Mr. Pratt finds yet a *fourth* case to dispose of; and a very serious case it is.

"We shall suppose, that the Minister, to whose flock you belong, is a careless Pastor, who gives himself little disturbance, although he sees the wolf coming; or, who is so ill qualified for being a guide to the blind, and a help to the lame, that he leaves them to perish; or, who is so unprincipled and base, that he attempts, by advice or by example, to diminish their respect for one or more of the marks of the true Church. Would you not, in such a case, consider yourself as justified in leaving the fold of such an unfaithful Pastor?"—Pp. 123, 124.

Mr. Pratt is too clear-sighted not to perceive what his principles require in such a case as this; and he is

a man of too much nerve to shrink from stating it. The answer is long; it is even tedious; but I shall read it notwithstanding. It will furnish a most instructive illustration of the working of "Church principles."

"A. I should consider it a most grievous misfortune to be under the care of such a Pastor; but still, his infidelity would be but a poor excuse for my apostacy. God may, perhaps, mean to prove my fidelity by this severe trial. I would therefore, I trust, pray earnestly to God, to keep me steadfast under such trying circumstances; but I should never once think of forsaking the communion of the Church. I am well aware, that I am but too apt to err, and to stray from the way of truth, even like a lost sheep; and that I have, therefore, great need of a faithful Pastor to watch over my ways, and to bring me home to the fold of Christ, whenever I may wander from its sacred border. But if my Pastor be not thus faithful, this very circumstance would put me more on my guard, and excite me to redoubled diligence, lest I should lose the narrow way, and finally perish. If he who ought to guide my steps aright, were careless or ignorant, or even positively disposed to mislead me, still there is one circumstance which, I trust, would preserve me in such a season of trial: the portion of the Church to which I belong, has taken care that the whole counsel of God shall be made known to her members, by means of her public Services, and thus I am in some measure rendered independent of the peculiar conduct of my Pastor. St. Paul tells me, that I am to account of my Christian Minister as a servant of Christ, and steward of the mysteries of God. And this he does without reference to the Minister's personal character or qualifications; *with which I, as a layman, have very little to do.* On looking into the Ordination Service, I find, that no one is admitted into the sacred office, until every means within the reach of man have been used, both to ascertain his fitness, and to remind him of the awfully responsible nature of the Ministerial office. He is solemnly ordained to be the servant of God, and cautiously entrusted with the commission of our Lord. It is his *ministerial*, not his *personal* character, with which I, as a layman, have to do. *Be the latter what it may, if he have Christ's commission, he is to be esteemed by me, as an ambassador for Christ;* as one clothed with that authority, which alone gives validity to all his official deeds. A man may have authority to preach to others, and yet himself be of a reprobate mind. We have no reason to suppose, that the acts of Judas, in his apostolical capacity, were not accompanied by the Divine blessing, and as efficient to the salvation of souls as those of Peter or John. To esteem the ambassador for Christ by his own personal qualifications, is to put the servant in the place of his Lord, to set *man* up as the idol of veneration, instead of giving the glory to our God and Redeemer. But God is jealous of His honour, and will doubtless visit upon their own heads, the sins of those who thoughtlessly or impiously do so: and, perhaps, the greatest punishment that can be inflicted on such, as thus in a manner put their trust in man, and in their heart go from God, is, that they be given up to the effects of their folly, and led to prize *personal qualifications*, instead of the *authority of Christ*, through Whom alone is salvation. It is thus that this sin, like every other, will be found to involve, in some measure, its own punishment. It is not, therefore, from the Minister, as a man, that I have been taught to seek salvation, but

from Christ, through His duly authorized servant. Hence, if my Christian Pastor have his Lord's commission to teach the law of the Lord, and dispense the means of grace, that is enough for me. If he is God's servant, it is not my part to judge him, *whether he be faithful or not, but to receive him, even as I would receive the Lord Jesus*. He can neither give nor withhold the blessing on his labours: he may preach to others, and call them to repentance, and yet be himself a castaway. It is only those who idolize man, and degrade the Redeemer; only those who lack faith in Christ, and suppose that He can convey His blessings through none but what they judge to be proper channels, that can think otherwise. But I would ask such, What are human qualifications, in comparison of the Divine blessing? What is the ambassador, in comparison of his Commission? What is the steward, in comparison of the Master, whose bounty he dispenses? The servant may be unfaithful, but the Lord of the servant is faithful, and will, undoubtedly, perform what He has promised. *The servant may be a traitor—a devil; but He, whose apostle he is, and whose message he brings, can neither lie nor repent, and will be with those whom he has sent, even unto the end of the world*. I am thus emphatically taught, that the efficacy of the Christian Minister's official acts, depends entirely on the Commission which he holds from Christ, and not—as the language and practice of multitudes would lead one to suppose—on his own personal character and qualifications. My duty, therefore, is to obey them that have the rule over me in the Lord; and I no where read, that this duty is to be relaxed on account of the faults of the Minister. He could scarcely omit the reading of the ordinary Services, and, at the stated seasons, the dispensing of the means of grace; and were he so negligent, his Bishop would, in all probability, adopt means either to have the abuse corrected, or the unfaithful Pastor suspended from his sacred charge. I do not choose my religion by the character of my Minister, but by the marks, the indelible marks, of truth which it exhibits; and I am guided much in the same manner in my opinion concerning my Pastor. I recognise him as such, not because he is good or bad, but because he has the Redeemer's commission to act in that capacity. Such is the doctrine of Scripture. Such, too, is the doctrine of the Church, who, in her twenty-sixth Article, thus speaks! 'Although, in the visible Church, the evil be ever mixed with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments; yet, forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry, both in hearing the word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men. Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they may be accused by those that have knowledge of their offences; and, finally, being found guilty, by just judgment be deposed.' Thus, if he be in fault, he will have to account for his conduct; but I should certainly be guilty before God, were I, on any pretence whatever, to slight the divine laws, or forsake the communion of Christ's Church. I should regret the conduct of my Pastor if unfaithful; but I

should have no right to make his errors a plea for abandoning my principles. If I would enjoy a crown of life, I must be faithful unto death."—Pp. 124-129.

The Rev. Mr. Horsley of Dundee, in a sermon preached three years ago, and published under the title of *The Pillar and Ground of the Truth*, tells us that Scottish Episcopalians hold "the necessity of Episcopal ordination to constitute a *valid clerical commission*." This gentleman's idea of a Church of Christ will be seen by the following extract :

"The WORD is in fact the test by which every community professing faith in the gospel must be tried, before it can be known to be a branch of Christ's holy Catholic Church. If the doctrine of the community be pure, that is, in agreement with the word, then such community is to be acknowledged as a part of Christ's visible body ; and by doctrine I mean not merely articles of religious belief, properly so called ; but also every thing relating to discipline and government."—P. 6.

The doctrine of Mr. Horsley is, that there is a certain form of Church government, which is *essential* to the being of a Church—that there is a particular constitution and discipline, the want of which will be fatal to the claim of any religious community to be regarded as a Church. Episcopalians, he says again,

"should show to those who differ from them that they consider continuance in the 'fellowship' as much a part of their religious duty, as in the 'doctrine' of the apostles, and that they regard the question of church polity not as an abstract speculative truth, but as one determining the important point whether an individual be or be not a member of the Church of Christ."—Pp. 21, 22.

More fully unfolding his views, Mr. Horsley says :

"If, as many Christians in the present day seem to think, the Church be any or every society of professing Christians, then it never can be the pillar and ground of truth. Truth is one, and the Church, in conformity with the tenor of the solemn prayer uttered on its behalf by the Saviour just before his departure out of the world, ought also to be one ; whereas, it is notorious, that the various sects of Christians are any thing but one, and the points on which they differ and dispute innumerable. Others again imagine, that they may hold communion with Christ, the head of the Church, without belonging to any visible Church on earth ; and they have a notion of a multitude of people united to Christ immediately by the sanctification of the Spirit ; and this multitude they call an invisible Church, to which they say, if a man belongs, it matters not to what visible Church he belongs, or whether he belongs to any. This is a most dangerous and dreadful error, and at complete variance with any thing we find upon the subject in Scripture. Christ has indeed an invisible, but it is com-

prised within his visible Church. *The latter is THAT society on earth, of which Christ in heaven is the head, and the different orders of the ministry on earth are the officers and governors, in which the word of God is preached, and the sacraments administered, and prayer made daily to God, in the name of his Son Jesus Christ, by persons set apart to their holy office, deriving their authority for the execution of them, not from any human constitution, but from our Saviour Christ, transmitted by an uninterrupted succession to the present ministers, from the Apostles, who were constituted by our Lord himself, with authority to ordain others, and they again others successively, to perpetuate the ministry so long as the world shall endure.* THIS is the visible Church on earth ; and by admission into THIS society, a believer becomes entitled to a share in all those privileges of the children of God which are promised to the Church in its collective capacity, and to which *no individual is entitled otherwise than as a member of it.*—Pp. 8, 9.

I shall read only one other extract from the sermon of Mr. Horsley :

“ If I regard the Church of Scotland as an efficient instrument for the Christian education of the people, and consequently for the salvation of the souls, I may be asked, ‘ what then is the difference ? ’ or ‘ what advantage ’ hath the Episcopalian over the member of any other Christian community ? I answer, ‘ much every way ; ’ chiefly, because unto him the oracles of God, and the promises contained therein are delivered by a ministry, deriving its commission in regular succession from the fountain head of all ; *to whom also pertaineth THE COVENANT*, and whose are the Christian fathers. These I take to be advantages possessed by the Episcopalian. But though I believe this to be the case, God forbid that I should believe, or teach others to believe, that none but Episcopalians can be saved ; or that all who differ from us are heretics. No ! faith in Christ, a real vital active faith in the great atonement, bringing forth its natural fruit—good works—I believe, through the merits of that atonement and the mercy of God, to be effectual towards procuring for the sinner the pardon of his sins, and a place for him at the last, among the ‘ spirits of just men made perfect,’ belong to what earthly community he may. But *THE PROMISE of eternal salvation—THE COVENANT ON THE PART OF GOD, that so it SHALL be*, I conceive to be made to the individual only as a member of the corporate body, that is, as a member of the Church ; and the ‘ profit ’ to the Episcopalian is in belonging to a community which hath the scriptural badges of the body. Other communities may be branches of Christ’s holy catholic Church. I do not presume to pronounce authoritatively that they are not ; but the want of one or more of the marks appears to me to render this uncertain, and what I wish for myself and for the souls committed to my keeping is *certainty* on this momentous point.”—Pp. 30, 31.

From these statements it seems very plain that Mr. Horsley is one of those who consign Presbyterians, Wesleyans, Independents, &c. to the “ uncovenanted mercies of God ; ” or, as the author of *Lyra Apostolica* would

express it, to that portion of the love of Christ, which is conjectured to

“o’erflow the bounds His prophets trace  
In His revealed design.”

That he holds the Establishment to be *truly* a Church of Christ, Mr. Horsley does not pretend ; he uses expressions, and lays down doctrines, which, by direct and necessary inference, unchurch all those who are not Episcopalians ; yet it would seem that he has too kindly a heart to let him, in so many words, declare that we are cut off from the body of Christ. He therefore sends his readers to one who has more courage, and can go through with it bravely. At page 30, he refers us to a sermon which “ought to be among the theological stores of every Episcopalian.” Thinking that a sermon so valuable should not be confined to Episcopalians, I have procured a copy, and will read an extract or two for the information of the Presbytery. It is entitled, *The Traditions of the Christian Fathers the Standard Interpretation of Holy Scripture. A Sermon*, preached at an Ordination held by the Right Rev. the Bishop of Ross and Argyre, at *Pittenweem, Fife, the 4th April, 1838 ; and again preached at Muthil, Perthshire, 9th September, 1838.* By a Presbyter of the Diocese. *Printed by particular request.* A sermon, delivered and published under these circumstances, becomes peculiarly important, because it cannot fail to be viewed as almost possessing the sanction of Episcopal authority. See now what it says :

—“there must be, somewhere upon earth, *one visible Christian Church*, founded by the Apostles, and regularly perpetuated by those whom they ordained to succeed them. Now, *if we be not that one Church*, where, we ask, is it to be found ? If any one of the numerous sects around us be that Church, we shall be glad to be informed which it is, and what are its claims ; for we court the fullest enquiry on this point. And, if we be that Church, *it must follow, as a necessary consequence, that OUR CLERGY ALONE are empowered to administer the sacraments of the Gospel.* Our Bishops, we have already seen, have derived their divine commission, in one unbroken line, from the Apostles themselves, in regular succession, through all the intermediate ages from the beginning. Hence they, and they who are ordained by their hands, are EXCLUSIVELY those to whom our Saviour still says, as he said to the eleven Apostles, ‘Go ye and preach the gospel to all the nations, baptising them



*in the name of the Father, and the Son, and the Holy Ghost ; and lo ! I am with you alway even unto the end of the world."*

" If, moreover, we be that one Church, then it must equally follow, that all who separate from it, or refuse to join it, must be guilty of schism ; and schism, be it remembered, is as much condemned in holy Scripture as false doctrine ; and in our liturgy we pray, From all false doctrine, heresy, and schism, good Lord, deliver us."

" The difference between us and the Protestant sects is not, then, a mere difference of form and Church government, as some are fond of asserting. Were *that* all it would not perhaps be worth contending about. But it involves a much *higher* principle—the principle namely of the apostolical succession, which we conscientiously believe to be *essential* to the office of the priesthood.

" And observe, my brethren, what is the consequence of departing from the rule I have just mentioned, as to the persons who are empowered to ordain, and to administer the Sacraments. You cannot substitute any other safe or intelligible rule in its place ; you are immediately at a loss to know by whom these divine ordinances are to be administered ; for if you admit the spiritual authority of any *one* of the modern sects, you cannot consistently deny that of *another*, since they all rest upon the same sandy foundation, and are all equally dis severed from the original Church. And thus you are driven to the unavoidable conclusion, that the ordinances in question may be administered by *any one*, which is tantamount to admitting that the whole order of the priesthood may be at once abolished.

" But *this claim on our part to be THE TRUE CHURCH* is thought by some to savour of uncharitableness towards others. To this we answer that there is no uncharitableness in contending ' earnestly for the faith once delivered to the saints.'"—Pp. 7, 8, 9.

There is a sermon by Bishop Russell, the author of the *History of the Church in Scotland*, which sermon was preached in 1830, and went into a third edition in 1839. The title is, *The Historical Evidence for the Apostolical Institution of Episcopacy*. Dr. Russell is a man who combines too much prudence with his eminent gifts, to let him announce, in any unguarded or very offensive way, the exclusive opinions which are prevalent in his Church ; and the sermon was preached at a time when Episcopalian pretensions were less ostentatiously paraded than they are now. Therefore the language is cautious, and generally unassuming. But still the lofty claims of Scottish Episcopacy may be discerned in it. The Bishop says :

" The *essential* difference (between Episcopalians and other sects), I say once more, respects the power of conferring orders—a power which we believe to have been originally vested in the bishops, and, during 1600 years, to have been exercised by them exclusively—so exclusively,

at least, as to imply that no ordination was held valid at which a bishop did not preside and officiate."—P. 40.

And again :

—" *the apostolic institution from which the clergy derive their authority to minister at the altar, and which confers the stamp of validity upon their ministrations, is THE FIXED AND IMMOVABLE ROCK UPON WHICH THE CHURCH IS BUILT, and against which we must never allow either ignorance or caprice to prevail.*"—P. 46.

In connection with the principles he unfolds, the Bishop makes the following declaration :

"I state these things, my brethren, *not to unchurch other societies—for with others we have no immediate concern*—but solely to explain the grounds upon which every episcopal communion is established," &c.—P. 46.

A cursory reading of this may leave the impression that *the doctrines*, which Bishop Russell teaches in his sermon, are denied to unchurch other denominations. But that is far from the meaning which the language really carries. The Bishop, it is true, seems to be anticipating an objection to the effect that his doctrines unchurch non-episcopal communities. But he does not say that the objection is unfounded. He skilfully passes away from the objection, and evades the point as to whether his *doctrines* unchurch other bodies or not ; and makes a declaration as to the *end* which he himself has in view. The objection is, "you advance unchurching doctrines." The answer is not, "I deny that that is the character of the doctrines I advance ;" but merely, "my doctrines are stated with no unchurching design, but for a purpose totally different." The charge is—"The views you state unchurch Presbyterians ;" and the explicit and satisfactory reply to the charge is—"That is not my reason for stating them" !

Leaving Bishop Russell, the next work I shall quote from is, *A Plea for Primitive Episcopacy, as the Divinely Instituted Principle of Unity among the Disciples of Christ. By the Rev. W. C. A. Maclaurin, M.A. Minister of the Chapel of the Holy Trinity, Elgin. Second Edition. 1839.* Mr. Maclaurin is an uncommonly frank, straightforward man ; he is a perfect contrast to Mr. Pratt, whose heavy and wearisome circumlocutions we found it so difficult to escape from a little while ago ; he sends not his readers

a-hunting for his meaning through a wilderness of words ; he tells us at once what he thinks. It is quite a comfort to meet with him. One is saved the trouble, in the case of such as he, of performing the part of a commentator. All I require to do here is to classify and arrange a few extracts, which will abundantly speak for themselves. Let us first have his views on the validity of the sacraments.

“ There is at present a regular succession of ordinations in the Presbyterian churches ; but *men forget that all is null*, because the succession was set on foot by those who had no authority.”—P. 131.

“ On the plainest principles of reason, those only who can prove their uninterrupted descent, by successive ordination, from the persons commissioned by Christ, have a right to administer the sacraments now ; and, when others affect to administer them, *the action is nothing more than a bare and ineffectual symbol*.”—P. 72.

—“ sacraments, unlike the moral means of prayer and preaching, depend, for their peculiar efficacy, on that apostolical succession, which is the matter of present dispute.”—P. 60.

“ Quakers form the only consistent modern sect. Sagacious enough to see that an order of *lawfully commissioned* ministers, without the apostolical succession, is an *impossibility*, and not choosing to acknowledge this succession, they have abolished all distinction of clergy and laity. In perfect consistency also, they have disused the sacraments, *most correctly arguing, that they are altogether null without the grace of a divinely-commissioned order of ministers*.”—Pp. 134, 135.

—“ baptism must *not* be repeated, *provided the baptiser have true orders*.”—P. 39.

Let us next hear Mr. Maclaurin respecting the Church of Christ, and the true branches thereof.

“ To hear the men of modern times speak on this subject, one would think they had forgotten, or never knew, that the Anglican Church declares, that from the apostles' times there have been three orders of ministers in Christ's Church ; that she asserts the power of priestly absolution, condemned by the other reformed communions as a remnant of Popish error ; and that she *excommunicates, as infected with ' wicked error,' all who shall assert that separatists from the hierarchy can constitute a true Church*.”—P. 12.

“ Bishop Andrews expressly says that he must have a heart as hard as iron who can deny the name of churches (meaning, as he there does, branches of the Catholic society) to those flourishing foreign congregations who follow the Presbyterian model. *I, in common with every other modern high churchman, think the Bishop was wrong, and that there is no hardness of heart in following out a principle*.”—P. 32.

—“ the English hierarchy *failed in its duty* at the time of the union

with Scotland, *inasmuch as it consented to recognise—as established by its ‘supreme governor,’ in another part of the united empire—one of the modern anti-episcopal, and consequently anti-catholic sects.*”—P. 66.

“*The Roman communion is a Church because she has the Apostolical succession, but has no right to her boast of being Catholic, because she has corrupted the Apostolic doctrine and worship, and made false terms of communion. The Scottish Establishment, having thrown off the Episcopal government and succession, cannot—strictly and spiritually speaking—be called a Church at all. The Church of England is a branch of the ‘One Holy, Catholic, and Apostolic Church’ of the Creeds, but a corrupt one, inasmuch as she exercises little or no discipline. A good, though homely, illustration of this subject has been given as follows:—Supposing the Reformed Episcopal Church to be a sound apple, then the Roman is a rotten apple, and the Scottish Establishment no apple at all, but only the picture or waxen imitation of an apple; and when we call it a Church, we are guilty of a similarly convenient impropriety to that by which we say of such a picture or piece of wax, ‘It is an apple,’ meaning it is the likeness of an apple; or as children say, it is a make-believe apple. I will only add to this, that the Church of England, from her want of discipline, is the withered apple.*”—P. 117.

The “rotten apple” is the Church of Rome; the “withered apple” is the Church of England; the waxen, “make-believe,” apple is the Church of Scotland; where shall we find the fresh, sound, healthy apple? Mr. Maclaurin modestly refers us to the biographer of Bishop Horne, and from him we shall get the apostle Paul’s opinion upon that point!

“From the present circumstances of its primitive orthodoxy, piety, poverty, and depressed state, he (the biographer of Horne) has such an opinion of this Church as to think, that *if the great apostle of the Gentiles was upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland as most like to the people he had been used to.*”—P. 123.

The Rev. David Aitchison, “Presbyter of the Church in Scotland,” whom I have already had occasion to mention, published, last year, a pamphlet entitled, *The Truth with Boldness*. Mr. Aitchison is full of compassion for his Presbyterian countrymen, and pours out his soul in vehement remonstrances and pleadings on the subject of their schismatical separation from Christ and his Church. He is grieved to the heart at the calamitous circumstance that a *body of “Dissenters”* should be nationally established in Scotland; and he implores the adherents, one and all, of Scottish Dissent, whether of that branch of it which is by law established, or of that

which is not, to renounce their schism, and "to seek, by obedience to *the angels*," *i.e.* the Bishops, "reconciliation with the one Catholic and apostolic Church." But let Mr. Aitchison speak for himself.

"Not to know Episcopacy merely, but to practise it, is the bounden duty of every faithful son of Holy Mother Church; and whoever would seek to enter within her pale, *let him thus think of Episcopacy. Let him esteem it not as an establishment, not as a religious denomination, but as the spouse of Christ—the bride of the Lamb, without blemish and without spot—of the Lamb of God which taketh away the sins of the world.*"—P. 44.

"To the *political Dissenters*, or to those who uphold the present system solely because it is an *Establishment*, without any reference to whom it owes its establishment, I fear it is in vain to appeal: but to those whom the accident of birth has made *Dissenters*, and are not wedded to their systems, but from want of reflection are *in dissent*, I do appeal, and that not without hope that they will, in good earnestness, set themselves to enquire whether these things be so."—P. 38.

"Could I for one moment suppose the Presbyterian system, now humanly established in Scotland, was the one Catholic and Apostolic Church, however painful to resign our liturgy, I would immediately forsake Episcopacy, and be a Presbyterian. I dare not be a schismatic, I dare not live an alien from the household of faith, I dare not follow in the gainsaying of Korah, and without authority offer sacrifice unto the Lord."—P. 65.

"—they (the seven angels of Asia) were not, to use a common expression, angels of an Established Church, but were planted there by Almighty God, for the express purpose of opposing the then established religion, which was idolatry; and, therefore, they were angels *de jure divino*, not, *de jure civili*. Exactly similar to these in their position are the successors of the angels in Scotland—bishops *de jure divino*, but not, *de jure civili*. The people rose in rebellion against them in 1689, expelling them from their thrones; and this crime of the people the state ratified and confirmed. But though the Bishops were robbed of their temporalities, God did not suffer them to be removed; and though they and their successors underwent the most dreadful persecution, though in 1747 the clergy of Scottish orders were proscribed, yet God was with them, and their successors still bear spiritual rule in Scotland. If, then, the professed Christians in the cities of the seven Asiatic Churches, whether the faithful or heretics, were by God required to be obedient to the angels, who were not by human law established, are not the people now in Scotland, by the same rule and by the same divine law, be they the faithful or be they dissenters, established (by law I mean) or non-established, equally bound in obedience to their bishops?" . . . "What man, were a friend to tell him that the food he was about to eat was unwholesome, would, instead of thanks, break out into railing and abusive language for the well meant caution? And is it not equally ungenerous, to make the same return to those who, being fully persuaded in their own minds, honestly endeavour to prove the unwholesomeness and wickedness of the present religious

*position of Scotland*—and not only so, but also affectionately to entreat those who have been sometime disobedient, now to seek, *by obedience to the angels*, reconciliation with *the one Catholic and Apostolic Church*, of which the Holy Ghost hath made them overseers? Let me remind them, that as a husband is the head of the wife, so is Christ the Head of the Church:—and He is the saviour of the body. So St. Paul says, Eph. v. 23, and also in the remainder of the same chapter, by shewing the sacramental union between Christ and the Church, he clearly proves that the Church of Christ is one, that she is the spouse of which He is the bridegroom. Now, he is not the husband of many, but of one spouse. And as this is true, it is evident that not every sect, but **ONLY ONE SOCIETY**, can be *that spouse, that Church*.”—Pp. 36; 37.

To accelerate our abandonment of Scottish Presbyterianism, Mr. Aitchison expatiates on the *horrors* of that Reformation of religion with which it is so closely identified. “Such were the deeds in Scotland,” he says,

“enacted at what men call the glorious Reformation—rapine, plunder, incendiarism, sacrilege, the first practical lessons of the religion purer than that which the old monks taught; and the people’s schoolmaster of this Reformation was John Knox, *called a minister of God*—of that God too, who once said to Peter, ‘Put up thy sword into its scabbard, for all they that take the sword shall perish with the sword.’ We often hear talk of the dark ages, and dark indeed was that age when such awful atrocities were committed under the name of a Reformation; and still more dark in this march-of-intellect age, when men are actually to be found *laudatores temporis acti*, applauding those deeds of darkness, monument builders, and almost canonisers of a man, *who, under the name of a reformer of a corrupt religion, and a preacher of the Gospel of peace, MADE DESOLATE A SMILING LAND*. He pulled down the old religion, it is true, and no doubt it was greatly transformed from its original righteousness—it were folly to deny it. But is to destroy synonymous with reform? I think no non-intrusion minister would think so, were an intrusionist rabble to demolish and burn his manse, and plunder his goods. Yet so fared it with the monks and with many of the secular clergy.”—Pp. 31, 32.

Mr. Aitchison is inexhaustible on this theme. Again he breaks forth at page 71;

“Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law, dishonourest thou God? These, and more than these, were the deeds and crimes which blotted the pages, and crimsoned the annals, of Scotland’s Reformation. Charity may furnish a vail to cast o’er the atrocities of the misguided people who were hied on to commit the atrocities of that period; but *not even sackcloth itself can hide the dreadful acts of Knox and his co-reformers*. No Lethe has yet oozed from the mountains and morasses of Scotland to bury in its dark and stagnant pools profanities for which religion was made the pretext. However superstitious the rites may be called, however misapplied some may think the bequests, yet were lands,

monasteries, and churches solemnly dedicated to God—they were no property of man, but of God—and the very act of consecration or dedication, whether made in superstition or in heresy even, rendered all those things as sacred and hallowed in the sight of God, as it did the brazen censers of the schismatic Korah and his company. And what have become of the fatlings of the sheep and of the oxen, which the faithless stewards of the Lord are reported to have wasted in riotous living? Were they destroyed with every thing vile and refuse? Or were they, in memory of their former dedication to God, preserved for purer and holier sacrifices unto the God of all gods? History, alas! answers, No. It tells us that the lay Reformers divided among themselves the heritage of the Lord of Hosts, and the property, which once maintained the monks and fed the poor of the land, was squandered in the baronial castles and halls among the fierce retainers of feudal chiefs. What profanation to call that a Reformation! The dismantled monasteries no longer afford shelter from the storm:

“ Their hospitable roofs no more  
Invite the stranger to the door;  
In mould’ring ruins sunk they lie,  
The monuments of cruelty.”

*No more within their vaulted roofs the mass is sung; and the same gold which once was worshipped, when moulded in the form of a crucifix or a Madonna, may now be the object of greater adoration, when bearing the image and superscription of an earthly sovereign. This perhaps is a truth too homely to be popular. The misguided people, when they fired Church and monastery, little foresaw that they then consumed the store-houses of the Lord’s bounties, and alienated from themselves and posterity many a broad acre, whose produce might comfort their old age, and as hospitals shelter and support them when unable to work. And, alas! those sweet-toned bells, which once called to matins, and to vespers, and to many a holy festival, the toil worn populace, are silent now; and those have given place to the harsh-sounding factory bells, summoning to labour the prayerless and the godless population of our manufacturing towns.”*

And again at page 74:

*“O when will this bubble Reformation burst? When will people learn, that ceasing from being Papists is not synonymous with becoming Christians—that to put off the corruptions of Romanism is not to put on the purity of the Gospel? When will they begin to believe that the worshippers of the mammon of unrighteousness are greater idolaters, and perhaps greater sinners, than the worshippers of a saint—the adorers of a wafer? When will men’s minds be awake to the Reformation delusion? Alas! we know not how many a wretched soul, now drinking the bitter cup of eternal death, owes his agonies and torments to that Reformation, and to the agents who brought it about. They, the Reformers, falsely so called, destroyed churches, in which, if preserved, the people now might have had sufficient church accommodation. They seized upon the property which, if suffered to have remained, might now have both maintained the poor, and also a sufficient number of clergy to minister unto the people, and to bring them up in the nurture and admonition of the Lord.”\**

\* Mr. Aitchison may be considered as the Palmer of Scottish Episcopacy, in respect of his cordial detestation of Protestantism. “Protestantism,” says

Such is *The Truth with Boldness!* Are we not indebted to Mr. Aitchison for speaking out so plainly, and giving us all that was in his heart? There are not many of his brethren, I fear, that would have deemed it wise to speak "The Truth" with *so much* "Boldness;" but who sees not that the feelings and views, proclaimed with most laudable honesty by Mr. Aitchison, are precisely those which the principles pervading the Episcopalian party in Scotland must tend to produce?

I shall next give some extracts from *The State in its Relations with the Church*, by W. E. Gladstone, Esq. M.P. for Newark, and now Master of her Majesty's Mint. Mr. Gladstone is intimately connected with the Scottish Episcopal Church, and has, in a variety of ways, become so closely identified with that communion, that his writings may fairly be referred to for the purposes of the argument in which we are engaged.

"But the state has this further and very great advantage in alliance with the *visible and perpetual society* which is *appropriately termed the Church of Christ*. It is most difficult and invidious for governors to select any one form of mere opinion as such and endow it, or any institution simply preferred because the doctrines taught in it are agreeable to the views entertained by themselves. The Church professes to be an institution not deduced by human reason from any general declaration of God's will, but actually and (so to speak) bodily given by God, founded through his direct inspiration, and regularly transmitted in a divinely appointed though human line. The state, therefore, does not here propose an opinion of its own for the approbation of the people, but a system to which it has itself yielded faith and homage as of divine authority. The difference is twofold: it is that between inheritance and acquisition; it is that between an attested and a conjectural authority from God."—P. 66.

There is in this country a "visible and perpetual society," says the Right Honourable Gentleman, "which is *appropriately termed the Church of Christ*."

"*The Church*, therefore, is the society with which, and with which alone, they can consistently form such an alliance as has been here described, an alliance more or less of incorporation. And as they know that she will best support the state, so their affectionate regard to her as *having the stewardship of grace*, and to Him who is her head and their

he, "seems to have snapped in twain the golden links which bound faith and works together. What a contrast between Protestant and Bible Christianity!" p. 74. "I for one do most heartily protest against being denominated a Protestant at all, in case it should be expected of me to believe all the articles of the Protestant faith, however conflicting. What a singular document it would be—a pure Protestant creed!" p. 28. Elsewhere he calls the Reformation in Scotland, "*the Knoxian Revolution*."



Redeemer, will supply them with an accumulated strength of persuasion and of motive to be diligent in promoting a co-operation so natural, so needful, and so valuable. If in short, we take up the subject as members of the Church, we find her not merely a form, a vessel, an appendage, but a part of Christianity, revealed as one, *the doctrine of unity in one society revealed as a portion of the living covenant.*"—P. 68.

There is a "society" called "the Church," to which "the stewardship of grace" belongs. And "the doctrine of unity in one society," which means, I presume, the doctrine that all ought to join the fellowship of that society, is "revealed as a portion of the living covenant." What is the society for which Mr. Gladstone prefers these high claims? Hear him again :

"In short, if we inquire generally into the acts and intentions of the foreign reformers, we shall find that they neither meant to separate, nor actually did separate themselves, from the communion of the church. They were excommunicated by the pope, and the sentence was accepted and enforced by their bishops. But they were passive in the matter : they appealed to church authority for a period (at least in the case of the Lutherans) of forty or fifty years : they continued generally to maintain the doctrine of one body : they continually referred to the mind of the fathers and of the primitive church : *they had no idea of the system of 'denominations.'*"—P. 147.

By "the system of denominations," Mr. Gladstone, no doubt, indicates that view of the Church of Christ, which represents it as including different denominations of Christian believers within its pale. He rejects that view. According to him, there is but one denomination which can "appropriately be termed the Church of Christ," and which "has the stewardship of grace." Take another extract :

"Now our principle is, that there is *one revealed Catholic Church, of which the apostolical succession in the ministry is a condition*, as well as truth of doctrine ; *one in body* as well as in spirit, and having that *succession* as appertaining *essentially* to its body. This position is *not shaken*, however it may be shown that it has pleased God to work out His own wise purposes through different though parallel channels, and to bring men back to his own blessed image in his Son by means other than those explicitly shown to us. It does not remain the less our duty to abide in that institution where *we know* that the grace of our Lord Jesus Christ is administered, *not merely* from our human judgment of its results, but from the fact that *our ministers have his historically attested command and commission.*"—P. 242.

Without "apostolical succession" there can be no Church. So says Mr. Gladstone ; and so say we. But

are Presbyterians and he at one as to the nature of that "apostolical succession" which is necessary to the existence of a Church? I fear not. We hold that Scotland *has* "the apostolical succession." What the Right Honourable Gentleman holds upon that point, the following quotation will show :

"In Scotland, where the Reformation was late and exasperated, and where alone there seems to have been anything like a *wilful rejection of the apostolical succession*, they broke indeed the link of connection with the previous Church ; but they were not logically inconsistent," &c.—P. 148.

Scotland has cast off Episcopacy ; therefore, in the judgment of Mr. Gladstone, she has rejected the apostolical succession ; and the consequence is, that he regards the Church of Scotland (so called by courtesy, and by Act of Parliament) to be, in strictness of speech, and as to the actual fact, no Church at all—no true or living branch of the great Catholic community, which constitutes the body of Christ. Hence it is that, in a historical sketch of the policy of the State respecting religion, he is under the necessity of remarking, that

"The reign of William III. was otherwise and *more unfavourably* distinguished. Influenced apparently by political motives alone, he set the example of allying the crown of Great Britain, by the formal compact of that act of Parliament, which re-established Presbyterian government in Scotland, *with two Churches*. It is true that in the early part of James I.'s reign it stood nearly in the same predicament ; but *the anomaly was then felt and removed*. In 1690 it was re-established."—Pp. 209, 210.

"The anomaly was then felt and removed ;" that is to say, a disingenuous and tyrannical king subverted the liberties of the Church of Scotland, overthrew the system of government which he had engaged to maintain, and forced the prelatical institutions on a clergy and people that were unwilling to receive them. Again Mr. Gladstone observes, that

"The Act of Union with Scotland (May, 1707) further complicated the question with reference to the connection of Church and State. By it the nation was involved in the religious anomaly which had formerly belonged to the sovereign alone, and the Church of Scotland was incorporated with the constitution of the two united kingdoms upon the same footing, in the most essential respects, with the Church of England. *Doubtless it was under the belief, however questionable its foundation, that the differences between the two Churches were unimportant, and that unity was not substantially violated by the change.*"—Pp. 210, 211.

Under these circumstances, a grave question arises

touching the present duty of rulers and legislators, who are members of "the Church," in reference to the Scottish Establishment. Let us see how Mr. Gladstone deals with it.

"If, then, unity be a principle of the Church, and the Church a part of religion, ought governments voluntarily to surrender as unimportant any such part, however to *fleshly perceptions* it be separable from the essence? It would appear, certainly not. The great fact still remains applicable to the Scottish Church and its participation in the connection with the State, that it involves a breach of the principle of unity in the body. How then, it may be asked, are we justified in continuing to support it? in recognising its extension, both at home and throughout the colonies?

*The difficulty is great, but the answer appears to me to be this. It has become matter of law, and of compact and good faith by the law as such. To this extent it may be said, fieri non debuit, factum valet. As individuals, those who hold the unity of the body, are bound to endeavour to restore the apostolical system in the national estate of religion for Scotland; and, for that end, to use every fair means of procuring the alteration of the law.* But the Act of Union with Scotland recites an act of the Scottish Parliament, establishing the Church with its Presbyterian discipline, and requiring of the sovereign an oath to maintain it; and it makes the observance of this act a fundamental and essential condition of the Union. Thus it has become a part of the nation's organic life, and, as a part thereof, still under the same contract, it claims that we shall fulfil, on its behalf, all that belongs to a national establishment."—Pp. 242, 243.

Mr. Gladstone, it thus appears, has, as a Member of Parliament and of the Queen's Government, one duty to perform towards the Church of Scotland, and, as a private individual, another. In the former capacity, he is bound to respect the Treaty of Union between the kingdoms, and, passing from his churchmanship, to support our Presbyterian discipline: in the latter, it is equally incumbent on him to give full way to his Episcopalian predilections, and "to endeavour to restore the apostolical system in the national estate of religion for Scotland; and, for that end, to use every fair means of procuring the alteration of the law." Doubtless it will be the study of Mr. Gladstone to fulfil, to the utmost of his power, the somewhat discordant duties which, in his own view, now devolve upon him. That he has not been, and is not, unmindful of the duty of "endeavouring to restore the apostolical system" to the ascendancy among us, the circumstance that he was one of the first projectors, and is perhaps the most powerful friend, of the Scottish

Episcopal College, may be held decisively to prove;\* and that he does not despair of success, that his hopes are high of procuring the "necessary alteration of the law," and of substituting, ere long, Episcopacy for Presbytery in "the national estate of religion for Scotland," may be drawn from the following language, which he addressed to a meeting of the Scottish Episcopal Church Society, held in Edinburgh on the 1st of December, 1840 :

"I am one of those who can find many consolations under our present circumstances. It is difficult for mortal man to anticipate the course of events. Yet *I cannot but cherish the belief that this Church has an important mission confided to her. I cannot venture to conjecture what her destiny for the next half-century may be. Yet I feel that it will be as distinct from the destiny of the last half-century, as that was from the destiny of the preceding half-century of legal suspicion and proscription.* . . . . It is said indeed by some, that Episcopacy is a plant that can take no root in Scotland. So far as I have looked into the history of Scotland, I must say that I am not convinced of the truth of that statement. Let me see Episcopacy tried on its own merits, and then I will abide by the issue. But when Episcopacy was mixed up with civil or secondary considerations, it did not stand on its own merits. It is well known that among the rich and noble of the land a large proportion are adherents of our Church; but it is supposed that there is something in Episcopacy peculiarly repugnant to the common people. But the nature of the people of Scotland is human nature; and the nature of Episcopacy is, if our belief be sound, according to the nature of that scheme which God has ordained to redeem human nature. And let us not be told that it will not take root in the soil of this land, if it be indeed a plant which God hath planted. We are not left in this matter to consider mere general probabilities, or to rely upon such anticipations as faith might suggest, but the evidence we would entertain is that afforded by a *number of cheering indications. Enough has already transpired, since the foundation of this Society, to render it impossible for any man to venture upon saying, at this moment, to what extent Episcopacy is cherished in the hearts of Scotsmen.*"—*Scottish Ep. Ch. Society's Report for 1840, Appendix, pp. 8, 9.*†

\* Mr. Gladstone exerted himself, and not unsuccessfully, to procure a munificent grant (£1,000), to the College, from the funds of the Christian Knowledge Society; and I think it not unlikely that the influence of the right honourable gentleman is in a good degree the cause of the numerous donations, which have lately been made by that great organ of the Church of England, for the purpose of erecting Episcopal Chapels in the kingdom of Scotland.

† It deserves to be noticed, that, in his work above quoted, Mr. Gladstone applies, in an exclusive way, the name of "Reformed Catholic Church" to both the English and Irish Establishments, just as the Scottish bishops apply it to their own denomination. At p. 221, there occurs the expression, "*our own national Church, THE REFORMED CATHOLIC CHURCH IN ENGLAND*"—and at p. 79 he says, "Upon us of this day has fallen the defence of the *Reformed Catholic Church in Ireland*, as the religious establishment of the country." Why should not "Presbyter Edinburgensis" exercise his skill here, and give a "final and satisfactory reply" to the objections that may be taken against language apparently so exclusive? Mr. Gladstone is not unworthy of the benefit of his criticisms.

It is now time that this documentary proof should be brought to a close. I shall finish with *Tracts for all Places and all Times, Edited by Scottish Churchmen*. These Tracts were published at Edinburgh in 1839; and, in the preface to the first of them, it is stated, that

“It is somewhat extraordinary that the Scottish Episcopal Church, which comprehends within its pale so much of the wealth and respectability of the land, does not possess a single magazine or newspaper, by which either her clergy or her laity can give expression to their sentiments as churchmen. Not only is this the case, but there is not the smallest probability of such a want being supplied at present.

“With the view of providing a temporary substitute, certain clergymen and laymen have resolved to edit and publish three or four tracts each year in defence of the doctrine, the Polity, and the Liturgy of the Church.”—*Tract I. p. 3.*

The “clergymen and laymen,” from whom these publications have emanated, declare, at the same time, that they do not “hold themselves out to the public as an accredited organ of the Church.” As having *authority* to express the mind of their Church, it is not necessary for my purpose to regard them; enough for me that they are clergymen and laymen of the Scottish Episcopal communion, who must surely be considered as giving honest utterance to the sentiments entertained by themselves. The reverend and honourable gentlemen seem to have been emulous of the fame of the Tract writers of Oxford; especially would it appear that they had envied the distinction which has accrued to the Churchmen of the South from the exclusiveness and bigotry of their doctrines on the subject of Christian ordinances and ecclesiastical government. On this point, therefore, let us hear what they say :

“In reference to the subject of Church Government, we must confess that we not only consider it worthy of attention, but as involving matter of the most serious import. Is it of no importance to a person who exercises the office of a Christian minister, to know whether or not he has been sent by God, as was Aaron? or whether he be merely in the gain-saying of Korah? Is it of no importance to a candidate for admission into the Christian Church, to know whether or not the person who is about to sprinkle water upon him, in the name of the Father, and of the Son, and of the Holy Ghost, has received power to do so from our blessed Saviour, whose commissioned servant he affects to be? If such questions as these shall be answered by any man in the negative, we distinctly say, that that man, whoever he may be, does not duly reverence the word of God. It is written—How shall a man preach unless he be sent? and

may we not ask another question—How shall a man *baptise* unless he be sent?"—*Tract I.* pp. 4, 5.

"The question is whether our Saviour or the First Apostles acting under his authority, and under the inspiration of the Holy Spirit, communicated exclusively to a particular order of men, a right to preach the Gospel, and administer Baptism; for if this was done, it necessarily follows that *Baptism can only be obtained through the ministry thus set apart*, and that we are bound by our duty to God to listen to the preaching of that ministry."—*Tract II.* p. 27.

"Believing as we do, that our Saviour instituted only one Church, and that *all the covenant promises are made to the members of that Church*,—we cannot avoid coming to the conclusion, that it must be of the greatest importance to all, 'who profess and call themselves Christians,' to feel assured, upon scriptural grounds, that they have indeed entered into that Divine Ark, in which our Heavenly Father wishes that all would abide."—*Tract I.* p. 5.

"Looking as we do to Episcopacy as a divine and perpetual institution in the Church—looking also to *the ordinary means of grace, the dispensation of which, upon this supposition, EXCLUSIVELY belongs to an Episcopal ministry*—looking, in fine, to the Church catholic, as the ground and pillar of the truth;"—*Tract I.* p. 54.

In one of the Tracts we are presented with an essay on Episcopacy by an American prelate. We there find the following observation by the author of the essay:

"When it is alleged, as it sometimes is, that the burden of proof in this controversy lies on Episcopalians, the only ground of the allegation is, that *the claims of Episcopacy displace all non-episcopal ministers, and unchurch all non-episcopal denominations*. The latter consequence is disclaimed by the author of the Tract." "(NOT SO BY US.—Ed.)"—*Tract I.* p. 9.

The American divine acknowledges that his system "displaces all non-episcopal ministers;" but he does not allow that it "unchurches all non-episcopal denominations." "The latter consequence," says he, "is disclaimed by the author of the Tract." "*Not so by us*," say our "Scottish Churchmen" sternly, in their note at the foot of the page; "Bishop Onderdonk may shrink from unchurching all non-episcopal denominations: but we don't. Scottish Churchmen have more nerve."

"Having now answered some of the more popular objections generally urged by non-episcopalians, we proceed in the next place to show that Episcopacy ought to be revered and preserved, *not only on account of its being a divine institution, but also in respect of the ordinary means of grace, the dispensation of which exclusively belongs to the apostolic Priesthood*. . . . The Church then being visible as well as spi-

ritual, and being instituted by our Saviour, with a view to the application of the merits of his passion to those who might choose to accept of the redemption accomplished by him, it seems necessarily to follow that those who despise and reject the Priesthood, appointed by him to govern and guide that Church, and the ordinary means of grace, as administered by that Priesthood, *are not within the one great and undivided fold of which our heavenly Master is the chief shepherd.* It is extremely painful to the feelings to be obliged to arrive at such a conclusion, but this circumstance makes it the more incumbent on us to state the truth, and the whole truth, in the most undisguised manner, so that our fellow-creatures may have the subject, brought into a serious and prominent light before their eyes.”—*Tract II.* p. 40.

“ Seeing that the *exclusive* right to administer these means of grace belongs to the apostolic priesthood, we are furnished with a cogent reason for preserving and reverencing that ministry, unless in matters of religion, we are justified in discarding those principles of common sense which are acted upon in every other department of human investigation. *The very idea of being obliged to enforce such things by argument induces us almost to ask whether we live in a country where christianity has ever been professed in simplicity of heart.* Every inch of the ground is fought with a ferocity and a virulence, as if men were contending with some wild and dangerous theory—whereas they are all the time acting in opposition to their own benefit, and to the unquestionable commands of him whom they style their heavenly master.”—*Tract II.* p. 43.

“ *The non-episcopal communities besides having abandoned the apostolic fellowship and the society of the Church, have invariably departed from the doctrine of the Apostles, as might have been supposed; . . . we can point to the Rationalism of Germany, and the Unitarianism of Geneva, as surpassing in point of enormity the worst errors of Rome—and we can trace these results to nothing but the unauthorised preaching of the followers of Luther and Calvin.*”—*Tract II.* p. 45.

After all this, and much more of the same sort, which I need not quote, the Presbytery will be in some measure prepared to find, that these unhappy men deny us to be capable of saving faith in our Redeemer, if we do not submit to Episcopal government!

“ Episcopacy,” say they, “ has often been represented as being so much a mere circumstantial of Christianity as to be unworthy of any serious consideration : and it has been argued that in respect of such passages of Scripture as, Believe in the Lord Jesus Christ and thou shalt be saved, ‘ it is absurd to say that a man’s belief and obedience of the Gospel, however genuine the one, and however sincere the other, are of no significance, unless he has received his information of the Gospel or been initiated into the Church by a proper minister.’—*Campbell’s Lect.* vol. i. p. 86.—In reference to this proposition (which is intended to make the question of the Christian Ministry a matter of secondary importance) *we beg to state our humble opinion, that a SAVING belief in the Lord Jesus Christ NECESSARILY implies an active obedience to all the institutions left by him for the government of his Church ; and this just brings us back to the*

*question, whether there are satisfactory grounds for supposing that Episcopacy was divinely instituted.*”—*Tract II.* pp. 26, 27.

“We beg to state our humble opinion,” say these clergymen and laymen of the Scottish Episcopal Church, “that a *saving* belief in the Lord Jesus Christ *necessarily* implies an active obedience to” Episcopacy! Apt scholars they of the venerated Jolly, whose undisguised doctrine it was, that, “*in order to be Christians,*” we must turn Episcopalians! Nor let us flatter ourselves that the *scandal* of such a tenet will lead them to abandon it. They are prepared to hold it fast, and to avow it boldly.

—“we are continually assailed with the senseless allegation, that it is absurd that God would make man’s salvation to depend, to any extent, on the receiving of sacraments, and such like; and that even if he did, it is not to be supposed that he would render it necessary to receive those sacraments from a particular order of men. *Now, this is nothing more or less than downright infidelity; it is just as if men said, we refuse to be saved at all, unless we can perceive the propriety of the means proposed.*”—*Tract II.* p. 41.

Before we send these gentlemen off the stage, let us hear their parting exhortation:

“Under all the circumstances above detailed, it is surely worth the consideration of our countrymen, to whatever sect they may happen to belong, whether they ought not to sacrifice their trifling peculiarities, and to return to *that Church which was founded on our Saviour as the chief corner-stone, and built on the apostles and prophets—to that Church* whose glorious martyrs and confessors originally went forth, to overcome the pagan religions of the world, and seal their doctrines with their blood—to *that Church* which, although it was under the cloud during the dark ages, arose as with the strength of a lion at the time of the Reformation, and shook off the Roman usurpation, by which it had been chained to the ground—in one word, **TO THE PROTESTANT EPISCOPAL CHURCH**—the Church of Cranmer, and Latimer, and Ridley, and Hooker, which has outlived to the present hour all the devices of the devil and all the madness of the people, and which is at this moment in the possession of a youthful strength and vigour never previously surpassed. To *this Church*, we call upon all to adhere; for **SHE IS THE CHURCH OF THE LIVING GOD**. Of all the Protestant communities, she alone has retained both the doctrine and the fellowship of the apostles; and while others are wasting their energies in connection with systems and opinions suggested by human ingenuity and craftiness, the Protestant Episcopal Church, which is both catholic and apostolic, pursues her way in the good old paths, without giving any countenance to the frivolous conceits of modern Gamaliels. In conclusion—‘She may,’ as the Rev. Dr. Chapman says in his sermon on the Protestant Episcopal Church (2d Ed. p. 320), be calumniated by bigots of severe and con-



tracted minds. She may be derided by enthusiasts deranged in their intellects. She may be denounced by sceptics having 'an evil heart of unbelief.' But neither separately nor combined, by craft nor by violence, will they be able to prevail against her, to undermine her foundations, or level her bulwarks to the ground. By the liberal and unprejudiced, by the sober and considerate, by the wise and good, *she* will ever be regarded, *as a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God.* They will perceive that for long ages, he has been her shield and her buckler, the impregnable fortress of her strength, and the lofty tower of her defence. They will appropriate to her, as I have done, the prophetic language of Isaiah's vow; and although its more brilliant accomplishment may be deferred to the days of millennial felicity, then at last will it unquestionably appear, in the sight of men and angels, that *her righteousness has gone forth as brightness, and her salvation as a lamp that burneth.*"—*Tract II.* pp. 47, 48.

I shall trouble the Presbytery with but one extract more. It is taken from a letter, addressed to myself, which appeared lately in the *Edinburgh Observer*, and was headed in the following way:—"Edinburgh, Tuesday before Easter, March 22, 1842. To the Rev. — Gray, one of the Ministers of the Establishment in Perth." I think it very probable that the writer of the letter is one of the "Scottish Churchmen" who issued the *Tracts for all Places and for all Times*, and the extract which I am now to read will form an appropriate close to the documentary evidence of Scottish Episcopal opinions.

"The members of the modern Italian sect in Great Britain and Ireland, which calls itself Roman Catholic, are styled in the canons of our Mother Church of England 'Papists' or 'Popish recusants,' and *stand, along with your own sect, the Presbyterian, and all other schismatics whatsoever, formally excommunicated and cast from the bosom of the Catholic Church of these realms.* (See Constitutions and Canons Ecclesiastical, Nos. III. to XI. inclusive.) . . . I write not these few lines with any purpose of offending you or the members of the Establishment. If any of the expressions I have used are strong, no candid mind will, I think, deny that you have given me, as an Episcopalian, ample provocation. One word in conclusion. The Establishment in Scotland is nodding to its fall. The wise, moderate, and judicious party, who so long managed its concerns, and, by the splendid abilities of many of their number, threw a lustre over it, which concealed its inherent defects, are now no longer in the ascendancy in its councils. They have given place to a fanatical, vulgar, and underbred majority. Ecclesiastical history furnishes us with few such instances. It would be difficult, I think, to find such a specimen among the clergy of any part of the Catholic Church in any age. Among the schismatics such men have frequently appeared, and your contemporary fellow-dissenters, the Popish Priests in Ireland, afford a remarkable and striking parallel. The respectable classes of society in

Scotland are disgusted at the pretensions of such men among them. The claims to 'inherent spiritual powers' put forward by them, are laughed at, and an examination into the origin of Presbyterianism is forced upon persons who had never thought on the subject before. That examination, in a calm and enlightened age, must open the eyes of many, as it did those of the Rev. Mr. Marshall of Edinburgh, *to the ridiculous pretensions of John Knox, a canonically degraded priest, and a handful of turbulent laymen, to make the Church of Christ in a nation, to usurp those holy and awful functions which Scripture says 'no man taketh upon himself,' but which they and their successors have taken upon themselves, and, without the slightest pretensions to a lawful and apostolic call, have pretended, and do still pretend, to exercise in this country. What the ultimate result, sooner or later, must be, in the good providence of the Almighty, there is no room to doubt."*

Sir, the materials of this argument are not exhausted. I might go on to adduce yet other publications by Scottish Episcopalians, in which the same exclusive views are expressed, and the same haughty pretensions advanced. But it cannot be necessary. I am not afraid that in any quarter where the evidence which has now been submitted is attended to, one lingering doubt will remain that the point I set out with has been established. Recollect, Moderator, that the Scottish Episcopal clergy, from among whom the swarm of sermons, letters, pamphlets, catechisms, and treatises, which have been under our review, has issued, consist of but from ninety to a hundred individuals—conjoin with the fact this other, that, with the exception of a discourse by Mr. Drummond of Edinburgh, no publication of any sort, containing doctrines of an opposite character, has, so far as I have been able to learn, ever at any time, throughout the whole period of its history, emanated from the Scottish Episcopal communion—in connection with these things, mark the singular but significant law relating to baptism, which forms one of their canons, and which, I have reason to believe, is, at this moment, in full operation—and keep in view, finally, the indication of their principles which we have lately obtained from the Prelates of the body, in Synod assembled;—consider, I say, all this, and can there be hesitation in identifying Scottish Episcopacy with the tenet, that there is no True Church in Scotland but its own, and, perchance, the church of the papacy—that the sacraments of Presbyterians are no sacraments at all—and that the ministers and elders of

the Establishment are without authority, and usurpers of the functions they pretend to exercise?

Probably there will be an attempt to save the credit of Scottish Episcopacy, by representing that Episcopalians do no more than is done by the adherents of other denominations—than we Presbyterians are ourselves accustomed to do. We shall, it is likely, be reminded that we ourselves believe and contend that our system is the best, and claim for it the sanction of Scripture, and the warrant of Apostolical example; and why, then, it may be asked, should we murmur because Episcopalians exercise a similar liberty, and think as highly of their system as we think of ours? I answer, that we do indeed prefer, on grounds both of reason and Scripture, our own ecclesiastical principles and constitution; but the apologists of Scottish Episcopacy will do well to remember that that which has appeared in the extracts I have read to-day, and which it is incumbent upon them to justify, is something very different from a similar preference for the prelatical economy. I acknowledge at once that every upright episcopalian must regard church government by diocesan bishops as agreeable to Scripture, and may reasonably be expected to hold that those who reject it are in error, and that Christian communities, in which prelates are not received, have, in so far, departed from the order of primitive times. But Scottish Episcopalians do more; they take vastly higher ground. They say that the society, which has no prelates, is not a church of Christ—that the ministers, who have not been prelatically ordained, are not ministers of Christ—and that the individuals, whom non-episcopalian ministers have baptised, are not members of Christ. They unchurch our denominations, they degrade our clergy, they unchristianise our people. It is vain for them to allege that their opinions are held by all Episcopalians. Even although that were true, it would be no defence. But it is not the fact. If in Scotland there is too much reason for believing that they are all of one mind, we know that in England, in Ireland, and in America, there are numbers, who are as good Episcopalians as they, and who are a thousand times more charitable and brotherly withal. The bishop of Chester

does not agree with them, nor the bishop of Winchester, nor the archbishop of Dublin, nor the archbishop of Canterbury. The excellent bishop of Calcutta has published his abhorrence of their views. Nevertheless these prelates,—while repudiating the dogma that the Church of the Redeemer and the Episcopal system are co-extensive, so that the former includes none by whom the latter is not embraced,—are strenuous maintainers of the principles and forms that distinguish their communion.

The Scottish Episcopal Church stands alone in its bigotry and exclusiveness. No, not quite alone. The Church of Rome keeps it in countenance; although I know not that even she will go so far as to hold that the people of Scotland are not baptised. But it stands alone among the Churches that call themselves Reformed. The Church of England, whatever she may do, has not joined it as yet. The Episcopal Church in America, there is cause to think, is still farther from the approval of its principles or its spirit.

I know that our own Church has been often accused of narrowness and bigotry. That we have always been free of them I shall certainly not pretend. That in our controversies from time to time with the supporters of a hierarchy, we have never spoken or written unadvisedly, or that we have never given way to acrimonious feelings, and indulged in sinful asperities, against our opponents, I am very far indeed from affirming. I believe that, while vindicating the Scriptural authority of our ecclesiastical system, we have too often exemplified the frailty of man, and broken the law of charity. But there is one thing that we have never done. I say it, Sir, with thankfulness to God,—we have never been guilty of confining His Church to Presbyterians! We have never said, or thought, that Episcopalians, as such, are not within its pale; nor have we consigned Episcopalians to “the uncovenanted mercies of God!” We have never maintained that the baptism of Episcopalians is null, or that Episcopalian ministers are not validly ordained. It is with feelings of no ordinary comfort that I turn from the repulsive theories of Scotch Episcopacy, on the subject of the Catholic Church, to the

enlightened and truly Scriptural views contained in our Confession of Faith :

“ The catholic or universal Church, which is invisible,” says the Confession, chap. xxv. “ consists of the whole number of the elect that have been, are, or shall be, gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.

“ *The visible Church*, which is also catholic and universal under the gospel (not confined to one nation, as before under the law), *consists of all those throughout the world that profess the true religion, together with their children*; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

“ Unto *this* Catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by His own presence and Spirit, according to his promise, make them effectual thereunto.

“ This Catholic Church hath been sometimes more, sometimes less visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

“ The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to His will.”

These, Sir, are the doctrines of the Church of Scotland. I think we have no occasion to be ashamed of them. They will bear a comparison with the sentiments of those who speak of “ Episcopacy as the spouse of Christ and the bride of the Lamb,” and make the Church of God, the heirs of His promise, and the partakers of His covenant, to consist of such alone as submit to prelatical government. The following article on Episcopal ordination was ratified by Act of the General Assembly, 1645, when Presbyterianism was in the zenith of its power :

“ If a minister be designed to a congregation, who hath been formerly ordained presbyter according to the form of ordination which hath been in the Church of England, *which we hold for substance to be valid, and not to be disclaimed by any who have received it*; then, there being a cautious proceeding in matters of examination, *let him be admitted without any new ordination.*”

I do not believe that there will be found, in our Church, a single minister who does not most entirely concur in the doctrine which this article lays down : and no amount of arrogant pretension, on the part of Episcopalians, will ever, I trust, tempt one of us to waver in maintaining it.

Let it no more be said that Scottish Episcopalians do but say of us what we say of them. It is directly opposed to the fact. We unchurch not them; but they unchurch us. We deny not their baptism; but they deny ours. We acknowledge the validity of their ordination; but they condemn us as usurpers of the priesthood, and class us with Korah, Dathan, and Abiram!

We cannot regard it as other than mysterious in the Providence of God, that a new controversy like this should be arising to shake still more an already distracted and agitated kingdom; a controversy, which involves a nation's religious hopes, and which calls us to the defence, not of this or of that supposed privilege of Christianity, but of the title of our ancestors and ourselves to the very name of Christians; a controversy, in which it is not a point of ecclesiastical order, however important and indispensable, that is denied us, but in which we must resist the attempt to nullify our gospel ordinances, to cut off our communion with the Saviour, and to plant in our souls the gloomy belief that we have not, and cannot have, any part or lot with the Israel of God; a controversy, in a word, which does not merely seek to make us least in the kingdom of heaven, and to appoint us the crumbs that fall from the children's table, but which cruelly aims to cut us off altogether, to pluck from our hands the bread of New Testament grace, and to give us in its room the stone of uncovenanted mercy. It is, I say, mysterious; but God's will be done. We imagined we had enough to do, without the addition of so exciting and momentous a warfare. But we knew no better. If He be in the midst of us, help will be vouchsafed, and strength will be given for the emergency. The wrath of men shall praise Him, and the remainder will be restrained. On our assailants there lies a responsibility, which it is less needful for us than for themselves to weigh deeply. They are forcing on their countrymen the consideration of claims, from the struggle connected with the disposal of which no man can tell what events may proceed. They have taken it upon them to raise questions which may not disturb the peace of Scotland alone—questions which, before they are settled, may produce effects on the re-

ligious state of the empire, which none will have more reason than those who broached them to bewail. Our duty is a plain one. We may not shrink, because new adversaries are crowding into the field, and because there await us prolonged and deadly conflicts in behalf of all that as Protestants and Scottish Christians we count dear. We must prepare for the coming trial. We must quit us like men, and be strong in the Lord. That God, who forsook not our fathers, during twenty-eight years of suffering from prelatical persecutors, will remember the congregation which He purchased of old—the rod of his inheritance, which he redeemed—this Mount Zion, wherein He did dwell!





## APPENDIX.

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SCOTTISH EPISCOPALIANS hold that the Presbyterian people of Scotland are not baptised. Their principle is, that baptism is invalid and null, when dispensed by a minister who has not been prelatically ordained. The clergy of this country have not received prelatical ordination, and therefore they conclude that the baptism our people have received is ineffectual—equivalent to no baptism at all. In reference to this matter, I propose here to give a short *argumentum ad homines*: and what we say to Scottish prelatists is this, if *we* are not baptised, *you* are not baptised. If our baptism must be condemned as invalid, so must yours. By destroying our baptism, you demolish your own.

In going on to the proof of this, there is a postulate, which will not, I suppose, be refused; viz. that the prelatical ordination or consecration of an unbaptised person, that is to say, of a person who, according to the principles of Scottish prelatists, is not a Christian, and not a member of the Church of Christ, must be invalid and null. For example, if Bishop Alexander, at Jerusalem, should lay his hands upon a Turk, without baptising him, Scottish prelatists would hold the act of ordination to be invalid; or if Bishop Alexander himself, who was originally a Jew, had received his episcopal consecration without being previously baptised, he would be no canonical bishop, and could not validly exercise any function of the episcopate.

This postulate being conceded, we shall shew that the clergy of the Scottish Episcopal Church derive their orders from persons who, upon their own principles, had never been baptised ; who, consequently, were not validly ordained and consecrated ; and who were therefore incapable of transmitting the apostolical authority. The conclusion will be, that the ministers of the prelatic communion in Scotland are mere laymen—that they are nothing more than, to use Bishop Jolly's words, “pretendedly ordained persons,”—and that their sacraments are “perfectly null and invalid.”

For the following historical argument on this point, I have been indebted to a talented friend who has devoted much attention to the questions at issue between Episcopalians and other denominations of Christians. I invite a careful perusal of it.

The burden of proof, in this controversy, ought to lie upon Scottish prelatists. They maintain that they possess what they term the “apostolical succession,” involving, necessarily, prelatical baptism, and on this ground they call upon us to join them. In these circumstances, all that the laws of reasoning require of us is, that we dispassionately weigh the evidence they adduce in support of their claims. To substantiate these claims, they must prove to us that their ministers have successively received prelatic baptism. But this they cannot prove, because (without going higher than the Reformation with our inquiries), 1st, There is no valid evidence extant upon the subject ; 2d, Because there is strong presumption in favour of our arriving at the conclusion that many, or most, if not all, of them received only a species of baptism which prelatists now deem invalid ; and, 3d, Because we can adduce positive proof to show that the whole succession of the prelatic ministry in Scotland has been destitute of prelatic, or, in their sense of it, valid baptism. If we can establish these propositions, then the claims of Scottish prelacy to the apostolical succession are plucked up by the very roots. But to our proof.

1st, We have said that there is no evidence extant to prove that our prelatic ministers, from the Reformation, have successively been prelatically baptised. In their public registers, prelatists confine their notice exclusively to prelates, because upon prelates alone, according to them, the succession depends. But even in regard to prelates, the only fact registered is, that they have been consecrated ; as if, notwithstanding their own principles make it imperative, it were a matter of no importance whether they had been previously ordained and baptised or not. Our readers can easily discover whether our assertions are correct by examining for themselves the published registers of our Scottish prelates, and, in addition, the biographies and histories in which they figure. Under the full conviction that our assertions will be canvassed, we repeat our statement, that there is no evidence extant to prove that our Scottish prelates, from the Reformation, have been successively prelatically baptised. But,

2d, There is strong presumption in favour of our arriving at the conclusion that many, or most, if not all, of these prelates, priests, and deacons, received only a species of baptism which prelatists now deem invalid. The Church of Rome maintains, that baptism is essential to salvation;\* and yet, prior to the Reformation, or rather in more ancient times still, she usually administered that sacrament publicly and ministerially only at two of the holiday seasons in the year—Easter and Whitsuntide.† To prevent the appalling consequences that must result from such multitudes of infants dying unbaptised every year, that Church not only granted permission to laymen but also to women, and in a manner specially to midwives, in cases of danger and sickness, to administer that sacrament.‡

From the Reformation down to the year 1604, the Church of England, following the example of the Church of Rome, in spite of all the remonstrances of the Puritans, granted permission to laymen, and women in certain circumstances, to baptise—only requiring that, should the infant survive, it must be brought to Church, and the minister certified of the fact.§ Should the minister ascertain that the person baptising had used water and repeated the ordinary form of words, viz. “I baptise thee in the name,” &c. he was to regard the baptism, however nugatory on the principles of our Scottish prelatists, as perfectly valid. It was not until the Hampton Court Conference, in 1604, that our royal theologian James VI. succeeded, very much against the will of the Anglican prelates, in altering the Rubric in the office of baptism to its present form, by which laymen and women are prohibited from baptising.||

We, indeed, acknowledge that in “the Confession of Faith used in the English Congregation at Geneva, received and approved by the Church of Scotland in the beginning of the Reformation,” which was our first Confession of Faith, as well as in the Confession of 1560, ratified by Parliament in 1567,¶ and also according to the Book of Common Order, commonly called Knox’s Liturgy,\*\* women were expressly forbidden, and ministers only were permitted, to baptise. Still, Dr. M’Crie has very clearly shown,†† that, as prelate Sage maintained against Anderson, Edward the Sixth’s Liturgy was also in use in Scotland about the period of the Reformation; and according to that Liturgy, not only laymen, but women, were allowed to administer baptism.‡‡

From these statements, then, we think it will be universally admitted, that there is strong ground for presuming that some at least of our Scottish ministers, at and about the period of the Reformation, may not have received prelatistical baptism. And in order to increase this presumption very nearly into a proof, we have only to recall to our minds, in addition

\* *Conc. Trid.* Sess. vii.; De Bap. can. v.

† *Catechism. Conc. Trid.* Pars ii.; c. ii.; s. i. *The Two Liturgies of Edward VI. Compared:* by Dr. Cardwell. 2d Ed. p. 325.

‡ *Catechism. Conc. Trid.* Pars ii.; c. ii.; s. xxiii.

§ See the evidence in Dr. Cardwell’s *History of Conferences.* 2d Ed. Chapters iii. and iv.

|| See Dr. Cardwell, *ut supra.*

¶ See the Edition republished at Glasgow by John Bryce, 1764. Pp. 20 and 46.

\*\* See *Rubric*, Cumming’s Edition. London, 1840. P. 58.

†† *Life of Knox.* Note D D.

‡‡ Dr. Cardwell’s *Two Liturgies of Edward VI. Compared.* P. 337.

to what has just now been said, the circumstances of the period—involving the most perfect disorganization of the social system that ever happened since the establishment of Christianity—the paucity of prelatically ordained ministers, affording, perhaps, not more than a score to the whole of Scotland—the confusions of the time, which made it absolutely impossible to conduct religious ordinances in a purely canonical form—the ignorance of the people, and their natural maintenance of old established usages, such as belief in the necessity of baptism, and, consequently, a lay administration of it where ministers, as must have been often the case, could not be obtained. Let any one place all this, and much more to the same effect, clearly and dispassionately before his mind, and if he does not acknowledge that there is a very strong presumption against our believing that all the ministers of the period, and all the infants baptized, had received prelatial baptism, why then he must rejoice in much stronger faith or credulity than falls to the share of ordinary mortals.

3d, But we now come, in the last place, to adduce positive evidence that, from the period of the Reformation, all of our Scottish pastors, whether Presbyterian or (so-called) Episcopalian, had received only Presbyterian, which, on prelatial principles, was invalid, baptism.

Our Reformers had been ordained priests in the Church of Rome, or had received orders in the Continental Churches. But, on prelatial principles, our whole Reformation was uncanonical, schismatical, and destructive to the very existence of the Church in our land, and even of Christianity itself, which cannot exist separate from the Church. It was *uncanonical*; because Presbyters have no power of jurisdiction, the more especially when opposed, as happened in the case under consideration, by their prelates. It was *schismatical*; because those reforming Presbyters formed a new “sect,” as it will be called, separate from the previously-existing “Church,” the only branch of the Church Catholic in the kingdom. And it was *destructive of the very existence of the Church and Christianity itself* in the realm; because, in addition to the evils above alluded to, our Reformers were excommunicated by the Church of Rome, delivered over to Satan for the destruction of the flesh, stripped of every power they had received at ordination by the very authority that conferred it, and consequently all their acts must have been perfectly nugatory.

We could easily prove, by most ample citations, that, on Scottish prelatial principles, our conclusions are correct. The following passage, however, from the article “Church in Scotland,” in the *Church Dictionary*, recently published by Dr. Hook—a very high authority with Scottish prelatists—will suffice for the present:—“It is not necessary,” says the Vicar of Leeds, “to investigate it” (viz. *The Early History of the Ancient Church of Scotland*), “since, at the period of our Reformation, it” (the Church in Scotland) “was annihilated—it was entirely subverted—not a vestige of the ancient Christian Church of that kingdom remained.” The Church of Christ, then, according to this high authority—that Church out of which there can be no salvation—perished amid the storms of what we have been accustomed, by a strange misnomer, to term the Reformation, and not one “vestige of it remained,” not one plank on which a poor sinner could gain a rock of safety.

The various plans employed by our Reformers to establish a Church in our land of course miserably failed. John Knox, as Mr. David Aitchison\*

\* *Truth with Boldness*, P. 9.

informs us, "set up men called Superintendents without any ordination, by laying on of hands. . . . These Superintendents were soon superseded by archbishops and bishops (the Tulchan to wit); yet having no ordination, they were only laymen; and then these titular bishops quickly yielded to the Presbyterian system imported by Andrew Melville from Geneva," which if possible was less valid than the system it superseded.

Tulchan prelacy, indeed, seems to be admired only by those Scottish patrons whom it enriched with the spoils of the Church. Prelatists of all classes now unite to hold it up to the contempt which its very name, so expressive of its properties, shows to have been the feelings of our fathers towards it. It is in the following terms that the *British Critic*, the principal Puseyite organ in England,\* speaks of this "phantom of episcopacy," this "*tenuem sine viribus umbram*," as he calls it. "There was no breath of life, no vital power in this miserable effigy. 'Its bones were marrowless; its blood was cold; there was no speculation in its eyes.' It was the work of man, not the creation of God."† Of course, all that depends upon Tulchan prelacy was utterly naught. And it was the nearest approach to prelacy that existed in Scotland from the Reformation, until James I. aided by the "Angelical Assembly," contrived, in 1610, to introduce amongst us another form of prelacy, which, however, as we shall now show, was, on prelatic principles, just as uncanonical as the form that preceded it.

Our Church, after having existed for some time totally unconnected with the State, was established in 1560. In 1610, James forced upon our Church his form of prelacy. All the acts and functions of the Church during the fifty years that intervened were, on prelatic principles, altogether nugatory. No ordination had been conferred during that half-century, from 1560 to 1610—no eucharist had been administered—no baptism—the whole kingdom had continued in a state of unregenerate heathenism.

To remedy this appalling state of matters, James summoned up to London three of our Scottish presbyters—Spottiswoode, Lamb, and Hamilton—to be consecrated to the episcopate. But the pious monarch unhappily forgot that these men were mere heathens, having never been baptised, and, more unhappily still, the Anglican prelates—did they bear him a grudge for having imposed upon them ministerial baptism?—although they, one of them at least, objected to their Presbyterian or Tulchan

\* No. LI. Pp. 104, 105.

† "When Popery was abolished in Scotland, none of the Scottish prelates embraced the Reformed faith: and a *new church* was constructed altogether by John Knox and his friends, the Lords of the Congregation. *A new foundation was laid different from that which had been laid by our Saviour.* The Reformers, as they called themselves, divided Scotland into districts, and placed a person, called a Superintendent, in each, with Moderate Episcopal power over the rest of the clergy, as the *First Book of Discipline* does testify. In a few years the Superintendents were designated Bishops and Archbishops by Act of Parliament, and obtained the political status of Lords Spiritual. This constitution, anomalous as it was, lasted till 1592, when, through the influence of the Melvilles and some others, the *Act-of-Parliament Episcopacy* just mentioned was laid aside, and the Genevan discipline was substituted in its place. Presbyterianism, which was then established in Scotland for the first time, was also superseded in 1606 by an Act of Parliament, which re-established the former system. The Episcopacy thus re-established was only, however, a *nominal Episcopacy.* *The Bishops recognised by the law had received no episcopal consecration, and were in fact mere laymen.*"—*Tracts for all Places and for all Times.* No. II. p. 24, 25.

orders, never so much as hinted dissatisfaction with their Tulchan baptism. These three men consequently being, on prelatie principles, mere unregenerate heathens, were incapable of receiving orders. They returned to Scotland, therefore, as they had gone to England, no ministers of Christ Jesus. Those whom they pretended to consecrate on their return laboured under the same disqualification with themselves—with this additional aggravation, that they received imposition of hands only from men who had no pretensions to canonical prelacy.

Anglican high churchmen seem nearly as little enamoured of the prelacy of James VI. as we have just seen they are of its Tulchan predecessor. "It is known," says Le Bas (a man after Laud's own heart), in what he terms the *Life of Archbishop Laud*, p. 233—"It is known to all, that Scottish Episcopacy was shattered by the iron hand of the Reformation; and that King James busied himself almost his whole life long in collecting the fragments and putting them together again. But the task was well nigh hopeless. He did indeed contrive to cement the ruins in such a manner as to give the fabric something of the semblance of what it once had been. After all, however, it was but a frail and sorry structure. It had but little appearance of grandeur or solidity. The work was evidently ready to go to pieces at the first shock. And this shock was given it by the attempts of Charles (I.) to force the detested Service-Book upon his northern subjects. The ultimate result of that attempt was, that episcopacy was laid in the dust." Of the same notable attempts Le Bas thus speaks at a subsequent page (235):—"With unaccountable precipitancy the Canons were published first; and this mode of proceeding, besides alarming the people with certain high doctrines relative to the king's prerogative and supremacy, and with the enactment of some ordinances which were thought to savour too strongly of popery, disgusted the people by the absurdity of enjoining a strict observance of the Liturgy, which was not yet completed, and did not make its appearance till a considerable time afterwards. Another fatal inadvertency was, that these canons were published without the consent or advice of any convocation of the Scottish clergy, and without any communication with the Lords of the Council."

The genealogical tree of our Scottish prelates being thus corrupt in its very root, the branches that grew thereon partook of the same corruption. The ever-memorable Glasgow Assembly of 1638 laid the axe to the root of this withered plant, assuredly not of heaven's planting—yea, plucked up its very roots from our soil. Whatever of Christianity may be supposed to have survived the repeated shocks it had encountered in our land, perished at this disastrous period. "The Catholic Church," says Dr. Hook, in that article from which we have already quoted—"The Catholic Church, after the martyrdom of Charles (I.), became extinct in Scotland." Our fathers reverted to that state of heathenism in which Christianity had found their fathers when it was first planted in our land.

Matters continued thus, or rather sinking from bad to worse, for twenty-three years, until, in 1661, that eminently pious and godly monarch Charles II. well knowing from past experience, that "Presbyterianism," as he said, "was not a religion for a gentleman," out of a tenderly paternal regard to the comforts of his northern subjects, determined to give them a religion which he had found much better suited to his own taste. For this purpose he summoned up four of our Scottish ministers—Sharp,

Leighton, Fairfoul, and Hamilton—to be consecrated to the episcopate. But with that fatality which has hitherto characterized every attempt to introduce prelacy into our land, not one of these men was prelatically baptised. The two first, it is acknowledged on all hands, received only presbyterian baptism. But the baptism of the other two was just as invalid, for it was received only from those who, as we have shown, had never been baptised themselves, and were not accordingly in orders at all. These four being thus incapable of orders, received no grace from the imposition of hands by the Anglican prelates. But what they did not receive they could not communicate. The orders of our present prelates, priests, and deacons, received through the pretended prelates of 1661 and their successors, are utterly invalid. The sum of the whole matter is, that the orders of our present Scottish prelatists are derived from persons whom, as bishop Jolly says, “pretendedly ordained persons had pretended to baptise.”

What now, then, becomes of the pretended apostolical succession among our Scottish prelatists? Will they claim it still? What inducement now can they hold us out to join them? Have they purer doctrines—more faithful discipline—more efficacious sacraments—a more valid ministry—or even a better title to the apostolical succession than ourselves? This is not the place, otherwise we could easily show that in all these matters our claims are at least equal to their own. At present, however, we are acting only on the defensive, in thus showing a practical *reductio ad absurdum* of their unfounded pretensions. In the meanwhile, until they give us better evidence than hitherto they have adduced, we must be allowed to believe that their body is in a state of schism from our Church. And our heart's desire and prayer to God for them is, that instead of cherishing that uncharitable—we had almost said unchristian—disposition they have far too much manifested towards us in all ages, they might lay aside their opposition and come over and join us.

*Erratum.*—Page 11, line 21 from top, for *Lerius* read *Lirius*.